

Athenæ Britannicæ:

O R,

A Critical HISTORY

OF THE

Oxford and Cambridge Writers and Writings,

WITH

Those of the *Dissenters* and *Romanists*,
as well as other *Authors* and *Wor-*
thies, both *Domestick* and *Foreign*,
both *Ancient* and *Modern*.

TOGETHER

With an Occasional Freedom of Thought, in
Criticizing and Comparing the Parallel Qua-
lifications of the most Eminent Authors and
their Performances, both in Manuscript and
Print, both at Home and Abroad.

By *Myles Davies*. Part III.

Quod verum atq; decens curo & rogo & omnis in hoc sum;
Condo & Compono, quæ mox deponere possim.
Ac ne fortè roges, quo me duce, quo Lare tuter,
Nulliùs addictus jurare in verba magistri,
Quo me cunq; rapit tempestas, deferor hospes;
Virtutis veræ Custos. rigidusque Satelles. *Horace, Ep. 1. 1. 1.*

LONDON, Printed for the Author, and Sold
by his Appointment, only at the Corner of
Little Queen-street, Holbourn, 1716.





ARGUMENTUM.

*Dum Poeta, Indocilis nuperorum Rebellium Gygan-
taam Insolentiam pati, post diuturnam tacitur-
nitatem, aggreditur paulò audacius (in Extasi sci-
licet Poeticâ, ad cælum & stellas iter seu volatum
cum Musis arripiendo) Laudes Angliæ Præsidis
sacri G E O R G I I, ejusque Cognominis, præ-
sentioris modò Numinis, Regis nempe Angliæ,
G E O R G I I, Heroisq; toto Parnasso, Olym-
poque dignissimi, à Musis, ob incapacem venam
se deserui demùm vel in terram relabi, Poeta sibi
videbatur vel certè verebatur.*



O D E.



EMPER supinus sterner in otio?
Semper sub umbrâ Lauriferâ cho-
ros
Spectabo doctos natus, un-
quam
Nec socios adhibebo Cantus?

Ignava tandem ferre silentia
Dediscat ultrò Vatis adorem
Deses Lyra ambiens, inertes
Et referet studiosa chordas.

Satis

Satis refedit pendula Barbitos
Annosa in ulmo, dum fluitantibus
Nervis meis, aures laceffant
Et toties aliena plectra.

Posthac per orbem, Castaleum Melos
Et me juvabit spargere ; & infrement
Ubique nostra murmura, olim
Pindarico repetita filo.

Favete, Musæ ; non humilem paro
Cantum, favete. Oh nunc liquidas fecem
Auras, Olores inter almos,
Attonitæ novus ales æthræ !

Huc, Huc Sorores, Pegaseam orbitam
Parate, mecumque æthereas plagas
Lustrate ; fratres dum volantem
Æolii moderantur axem.

Lustrate mecum stelliferas domos
Oramque faustam & ter niveum Poli
Sinum, expetito quem Gradivi
Cappadocis beat igne sydus.

Num vota dantur ? vectus in essedo
Tranare nimbos jam videor ; comes
Novena musa est : Oh tuus quàm
Arduus est, Venusine, trames !

Benè est : recepto curriculum insolens
Favet poetæ ; cumquè sororibus
Insueta plaudit aura ; nubes
Jam famulo didicere tergo

Rurfus quadrigas, Bellerophon, tuas
 Pati. Liqueutes nimbivagus super
 Campos pererro; aurata, Musæ,
 Cappadocis vocat arcis aula.

Ast quò sorores? quò vehimur? rota
 Quod fyrma præceps anguineum subit?
 Cavete: squameus doloso
 Nos chelidri trahit orbis igne.

Nostrinè cristâ hic flammivomâ minax
 Herois hydrus? jam trifidâ suum
 Præmunit irâ sydus, olim
 Qui pavidis dominatus arvis

Cessit, refusus Cappadoci Herculi.
 Quid bile mistum quid subitum ciet
 In ora risum vestra, Nymphæ?
 Anne rudis malè lingua ineptit?

Agnosco: vulgi non bene credulum
 Decepit error; buccinâ & intonans
 Fallace fama illufit aures:
 Ancipitis patet arte ludus

Famæ reclusâ: Garrula murmura
 Heroa nostrum non bene vestiunt
 Mendace Lernâ; non trifulci
 Gorgoneo redimitus auto

Squaler tyranni GEORGIUS: hinc procul
 Vulgus profanum. Quis malè sordidum
 Lernæâ arenâ heroa sacrum
 Herculeos locat inter hydros?

Non

Non has Echidnas cuspide GEORGIUS
 Victrice pressit; squamea non lues
 Nec Lerna dextram Alcidis hujus
 Exuviis violavit atris.

Labor profanus, prælia inania,
 Mendaxque palma & viperii sacro
 De crine nexus hinc faceffant;
 Perpetuoque premant sigillo

Turbam loquacem æterna silentia:
 Discatque tandem Cappadocis comas
 Ambire Martis laurum ovantes
 Implicitam meliore fronde:

Nam Lerna Ditis monstiferæ, truces
 Stygis furores atque Erebus nigris
 Squalens cerastis, illius vel
 Fulmineâ meruere voce

Vinci: triumphos GEORGIUS hinc suos,
 Veraciorem hinc legit adoream,
 Suum his tyrannis ille ovantem
 Squamigeris decoravit axem.

Sed quid moramur? pergite præpetes
 Eurique Caurique. Obtulit at meis
 Quid sese ocellis? an Laconum
 Hic gemino micat igne sydus?

An hic superbit pondere Cyllarus
 Fratrum gemello? Cappadoci duci
 Et fabulosa dat caballum
 Oebalium sine honore turba.

Quæ stella nobis, Mnemosynes genus,
Obversa fulget? spicula dividit

Et quod propinqua sydus illinc?

Cujus & hinc Hiacinthus arce

Herois ardet? GEORGIUS ætheris

Quâ parte regnat? quæ meruit plaga

Illius ignes ter beatos

Elysiâ refovere zonâ?

Musæ, pererrans quin properat rota

Ad expetiti liminis atria?

Quid orbitam nostram retardat

Propositi haud memori catenâ?

Sed quò volucrum lora jugalium

Torquebo Nymphæ? num ad Nemæes lares

Tendemus hospitis? seu ad aulam

Pinniferi properabo Persei?

An fortè Mavors illius aureum

Recepit astrum, quod socium suis

Asciscat armis numen? oram an

Albionis placido igne lustrat?

Pergamus: Anglis sydere præsidens

Semper relucet propitio; illius

Britanna tellus nam tutelæ

Usque favens veneratur astrum

Nec cassa nobis orbita in Anglicam

Volvetur oram: de meritâ plagâ

Nunquam recedit; Nec relinquit

His Labaris benè fida Corda.

Illâ refundens (& meritâ) suum
In gente lumen G E O R G I U S, Angliam
Defendit armatam nec unâ

Luce, sed ingeminatam Olympo
Splendoris omni: Proh! radiis micas
Quantis refufis Albion, Albion,
Coperta sacrâ luce stellâ
Præsidis & tibi semper almæ!

Videtis? altas ut Perifcellide
Suras revincti, & stelliferâ togâ
Proscincti, eant sacras ad arces
Atque Epulum geniale G E O R G I ?

Benè auspicati, nec sine numine
Tendunt: Statas & G E O R G I U S has dapes,
Ancile & illud purpuratum
Jam renovat sua sacra stella.

At vos Rebelles cùm profugi nova
Vexilla G E O R G I I (gens malè pertinax)
Sprevistis, & Britanno Olympo
Papiferum opposuistis Ossân;

Aversa vobis stella, Britannix
Præsesque custosque enituit, male
Vobis relictas tunc G E O R G I I arces
Tunc repetens properante gressu,

Illæc sequaces nos pariter gradus
Feramus illuc, ut recolam fibrâ
Gratâ, triumphos & trophæa
Brittanidum repetita campis.

Et vos Sorores, vos memori mihi
 Præite cantu, dum bijuges ferant
 Noti quadrigam, & nos volentes
 Cappadoci revehant Gradivo,

Arces nitenti Brittanidûm super.
 Proh ! mole quantâ insurgere GEORGIUS
 Solebat in parmam ! illius quàm
 Et furia decuere vultum !

Hæc bella Martis : pulvere in altero
 At quàm decorum sydera GEORGIUM
 Videre quondam læta ! quàm eundem
 Angligenûm stupuere turres !

Virtute pectus cinctum Adamantinâ
 Spectate gentes : bella super fide
 Christoque gesta GEORGIUS quo
 Indomitus tulerit lacerto ;

Audite gentes : multiplices cati
 Artes Rebellis, GEORGIADEM ducem
 Flexere nunquam ; Syrte blandâ
 Seu liniat speciosus ora,

Sive illius stet vultus inhospitus
 Nimbis : Hyenæ blanditias, feri &
 Minas Rebellis, GEORGIUS scit
 Lumine conspicere irretorto.

*Certatur, GEORGI' ne forent, hominumque
 Deûmque*

*Jura soli, an nostris Erebus regnaret in oris.
 In Dominos servire juvat : Jus, fasque piûmque*

Occidit, & cecam nil Purpura tardat Erynnim
 Quæ terris funesta lues ! O fœdera mundi.
 O Sceptra ! O Regum cognata potentia cælo !
 Quæ erentum insanas volvit dementia Gentes !
 Scilicet ut vestrâ sedeant cervice Papistæ,
 Ah miseri ! justos amor est avertere fasces.
 Fer, Deus O, Vires ! nec sit violabile Regum
 Numen, ut & tutus sacris honor excubet aris.
 Vicinas, O magnis tandem exaudita piorum
 Vota Deis. Nunc alma salus nunc secula curat
 Jupiter. Omnis Iô superum omnis honores
 Ara ferat : nulleque vacent à fronte coronæ.
 Cum fragor humano major scidit æthera vastum
 Et plausu superum & furiis ululantibus hosti.
 Anglia sorte tuâ, teque utere : GEORGIUS offert :
 Et Victoris in amplexu, gremioque bonorum
 Quæ superi exhibuere, sede ; GEORGIOQUE
 fruâre.

At sero est in amore dolor. Quem perdere tentat
 Ira nocens, expugnat amor, lucratur & hostem.
 Indue te spoliis, Amor, indue, Collige campum.
 Nexu libertatis amor trahit. Anglia forti
 Prompta manu, bellax Hibernia, Scotia pugnas
 GEORGIADUM jam agnovit Jus : voti-
 va sequuntur

Signa : minæ veteres posuere : sequantur amores.

Quod si pectus habet bellatrix Insula, ferri
 Tantus amor, nec Sanguineum præcordia Numen
 Excutiant, armis genus intractabile, ferro
 Occidui crimen commune refellere mundi,
 Euxinumque sequi, Auroramque repostere furtis,

Bisla

Bistoniisque suum terris immittere Martem
 Quis vetet? adveniet, lustris volventibus, atas
 (Sic fatis placitum accipio) Mavortia Bruti
 Cum Thracem armis subiget domus, Ionioque
 Anglia palantes agitabit in Æthere lunas.
 Affore præsentit Vates, cum Castrius alter,
 Atque Epirotæ spirent in Britone Manes;
 Threïsiaeque super volitent Capitolia Romæ.
 Præcipe fata, tuasque, Brito, præsumito laudes:
 Raptoris subit amplexus Aurora Geloni
 In Lunæ thalamis, primoque incestat ab ortu
 Auspicia enata lucis. Succurre GEORGE, &
 Pelle Oriente, omnique die, in noctemque relega
 Infames lunas. Tua nec Britannia desit.

Tumultuosum quid ciet æthera?
 Nimbos procellæ quæ subitos movent
 Quod imago cessit pristina? unde
 Subsiliit nova scena rerum?

Fugere musæ? curriculum quoque
 Nostrum procaces Æolides fugâ.
 Traxere turpi? Ah quis poetæ
 Quis male redditur immerenti.

Ludus? protervæ siccine supplicem
 Musæ clientem præcipiti joco
 Datis? relapsuro an Camænæ
 Icarias tribuere pennas?

Ista loquebatur Phæbus mihi, & isle tumultus
 Eripuit, noster dixit quæ cætera Phæbus.

*Visa Choro hæc, Princeps, laudum seges ampla no-
veno;*

*Clementem Euterpe laudat, blandèquè severum
Melpomene, Sapientem Erato, Polyhymnia fortem,
Terpsicore Solertem, & Calliopæa venustum,
Uranie Justum memorat, Vigilemque Thalia,
Heroum in laudes Clio numerosa potentem.*

Now to Conclude, I shall make use of a more celebrated Poet's Native Style, according to my further design of representing Writers and Writings, in a Catoptrick View.

Let this suffice : Nor Thou Great Prince refuse
This humble Tribute of no vulgar Muse :
Who, tho' by Cares and Wants, and Age de-
prest,

Stems a wild Deluge with a dauntless Breast ;
And dares to sing thy Praises, in a Clime,
Where Vice Triumphs, and Virtue is a Crime ;
Where ev'n to draw the Picture of thy Mind,
Is Satyr on the most of human Kind :

Take it, while yet 'tis Praise ; before my Rage
Unsafely just, break's loose on this bad Age ;
So bad, that thou thy self hadst no Defence
From Vice, hadst thou not had great George's
Sence.

As I had, and own it again, an Ambition
of exempting my self from the Number of un-
thankful and disaffected People (who are not
much

much fewer in Number, however they may be in Power, ever since our brave present Bishop of Ely had the Courage as well as Occasion of using the same Words,) so, I hope, I have render'd it monumental and edifying as well as lasting, by this *Paper-Pyramid*, tho' ever so meanly perform'd or erected : So again, I would willingly persuade my self that your R O Y A L H I G H N E S S will not reject the *Widow's Mite*, nor render it a Poetick Dream, what Encouragement I seem'd to receive at my consulting the *Phabean Oracle* of the Muses ; where after a great many Struggles of Hope and Fear, *Accidere demum ad aures visa responsi Vox ejusmodi :*

*Non tu Pectus inhospitum
Tentas, quisquis ades :*

Nullum non recipit Sinus.

Discessi enim vero latus à tripode ; quamvis ab hostiis lautioribus seu Clitumni pascuis, vendicabat excusatio fortunæ modicæ ; sed quoniam tamen involvere se Deus obscuris solet, suspecta continuo de Cortinæ involuero aliquo sententia fuit. Itaque *sinus* ille hospitalis & capax qui patet omnibus, & nullum non recipit, vereor, ut sit admissurus me, qui nullus sum. Sim nullus sanè : tamen si super *Inane* illud & *Vacuum* meum, ferri Spiritum senserim benevolentiaæ tuæ, Eximie Princeps, ex nihilo fiet aliquid. At quale futurum istuc sit, arbitrii tui est. Ad *Volatilia Cæli* non contendo ;

Creatio-

Creationis tuæ beneficio modò numerer inter
Reptilia terræ, satis erit. In recognitione pe-
 culii tui, seu volem, seu replem, numerabis,
 opinor, in tuis, quod tuum est.

Be pleas'd to accept of these my well meaning
 Labours, this *Inlaid* Paper Monument of Duty
 and Zeal; and let the Pious Memory of that
 dutiful Gratitude and zealous Loyalty, which
 I am sure is sacred to you, not only plead the
 Pardon of my many Faults, but gain me your
 Protection, which is ambitiously sought by,

May it please your ROYAL HIGHNESS

Your ROYAL HIGHNESS'S

most faithful and

obedient Servant,

MYLES DAVIES,

Native of *Trecabbar*
 in the County of
Flint, North Wales.





TO HIS
ROYAL HIGHNESS,
GEORGE AUGUSTUS
PRINCE of WALES.

May it please your ROYAL HIGHNESS,

S there have been too
many of the meaner
sort of People, as well
as of the higher Ranks, in these
Kingdoms, who have of late
made it their Business, with
uncommon and ever-amazing
Insolence, to affect to be
thought Disaffected to your
ROYAL FAMILY and our
happy Constitution; so I thought
a it

To the PRINCE.

it could not be look'd upon but as a just Piece of Zeal and laudable Ambition (of distinguishing one's self from the Disloyal) as well as Gratitude, Justice and Duty, for some, even of the same meaner Rank, to signalize their Fidelity to your ROYAL FAMILY, not only by Thought and Word, but also by some Act and Deed, that might convince late Posterity, that there were ever subsisting the Best and Prevailing REMNANT (God be ever prais'd for it) that never wou'd consent to bend their Knee to the *Popish* BAAL, nor to the Pretender: J D D L. Whence I thought it did not unbecome

To the PRINCE.

me, (tho' ever so mean and inconsiderable, yet as a faithful and grateful Subject) to pay and raise such Tribute of Loyalty and Gratitude as lay in my Power ; which not extending it self further than a poor Portion of Scholarship, I ventur'd to erect this *small Monument*, of both Praise and Gratitude, to your ROYAL SELF, and FAMILY, under the Loyal Analogy your *Royal Name* and real *Heroism* has to that of the celebrated Patron of the *English* Dominions, St. GEORGE, whether really or poetically Heroical ; especially as he is taken to be the Titular Genius or Tutelar HERO of the *Royal Order*

To the PRINCE.

of the *Garter* ; and still more particularly as he is suppos'd to have overcome the *menacing Dragon of Slavery and Idolatry* ; which seem'd to revive, or make new Attempts here again in the late *unnatural and self-inconsistent Rebellion* against GOD and his Protestant Worship, as here establish'd by the *Britanick Constitution*, as well as against their Lawful and Rightful SOVEREIGN, your ROYAL FATHER, whom GOD long preserve to Rule over a willing and obedient People in these his Kingdoms of *Great Britain*. The Parallel and Application are as obvious as my poor Muse's Endeavours be Loyal and Zealous.

A R-

A Critical HISTORY
OF
Oxford and Cambridge
Writers and other Writings.

CHAP. I.

Of modern Writers and Writings, according to the Dissertation upon School-Learning, said to be pen'd by one Myletius Blount, mention'd in Part II. p. 137. and 154. and of another upon Library-Volumes or Party-Libraries, writ by Francis Dyren Esq; Counsellor at Law, mention'd, ibid. p. 154, 180, 192. with an Apologetical Closure, as an additional Advertisement or Supplement to Part I. p. 72. Pref. and Part II. p. xlvii. to the Reader.

PUrsuant to what was said in the second Part, p. 1. and p. 148. of our Adscititious School-Books and of Foreign Insititious Translations, the Author further observes, That most of the

B

Neoterick

Neoterick Popish Writers, and generally all of the learned Papists, were grounded in their Humanity-Learning out of the Jesuits, *Alvarez's Latin Grammar*, *Gretser's Greek Institutions*, and *Bellarmin's Hebrew Grammar*. Which *Ludo-Nomicks* with *Pomey's Onomasticks* and *Tachard's Lexographicks* and *Rapin's Critical Humanisticks*, however pretended by their Jesuitical Scholars and Admirers to be the easiest and most adapted Initials, yet 'tis certain they are far surpass'd by our *Oxford Grammar*, *Cambden* or *Busby's Greek Institutions*, *Buxtorph's Hebrew Grammar and Lexicon*, with *Littleton's* or *Cambrige Dictionary*, and *Vossius's Grammatical or Humanity-Criticks*. I suppose it was from some of the bragging Jesuits, that the Collector of the little Historical, Genealogical and Poetical Dictionary in the *Gazetteer's* Method, says, that *Bellarmin* taught Divinity in *Hebrew*; which is meer Jesuitical Sophistry; for he only taught his young Fellow-Imps at *Lovain*, to Read, Construer and Parse some Chapters in the *Hebrew Bible*. For it must be observ'd, that the Jesuits allotting four Years for the Studying of Divinity, and they never permitting any of theirs to Study *Hebrew* before they commence Divinity, they pitch upon one of the ablest in the Oriental Glossology of the third or fourth Year-Divines, to hold forth a little Lecture out of the *Hebrew* to the Junior Divines, two or three times a Week: as the Mathematical Lecture is allotted to their Students in Philosophy, whereof the whole Course lasts three Years, and is divided into *Logicks*, *Physicks* and *Metaphysicks* with *Ethicks*. So their Humanity-Schools, generally take up six Years, and are subdivided, and call'd *Little Figures*, wherein read only the *Alvarezian* Accidence and *Æsop's Fables* in *Vernaculars*, *Latin* and *Greek*; then great

figures or Rudiments, where are Read the *Latin* and *Greek* New Testament, *Lucian's* Dialogues, *Tully's* Epistles and Dialogues, *De Amicitia & Senectute*. The next Scholastick Ascent, is call'd *Grammar*, where are prelection'd *Tully's* Offices, Paradoxes and *Tusculan's* Questions, with *Justin*, *Florus*, *Suetonius*, and *Euclid's* *Greek* Elements. The fourth Humanistical step is, *Syntax*, which expounds *Tully De Natura Deorum*, and his easiest or shortest Orations, with *Salustius*, *Cæsar* and *Curtius*; the *Greek* Lesson, being out of the Original Texts of *Archimedes* and *Diaphantus*. The fifth advance in Humanity, is nam'd *Poetry* or *Humanity* it self, by excellency or preference, wherein are explain'd all the *Latin* and *Greek* Poets, more or less, except *Plautus*, *Horace*, *Juvenal* and *Persius*, which are read in the sixth and highest degree of Humanity, styl'd, *Rhetorick*, which expends all *Tully's* Oratory and Orations, with those of *Demosthenes*, and the Historians *Xenophon* and *Livius*, and the *Greek* Texts of *Pausanias*, *Strabo* and *Ptolomy*. But the School-Exercises both in their higher and lower Studies are always deliver'd ore tenus, in dictates, by the respective Masters, and taken down by the Students in an extempore-short Hand. Thus the *Jesuits* initiate all theirs for their future wicked designs and practizings upon Church and State of all Kingdoms. As to *Greek* Lexicons, the *Romanists* as well as we, are oblig'd to make use of the *Onomasticons*, publish'd by those learned Protestant Lexicographers, *H. Stephens*, *J. Scapula*, *Scrivelius* and *Passorius*. As for *Budaus's* *Greek Commentaries* and *Du Cange's* *Greek Glossaries*, they as well as the more ancient *Lexologists*, *Pollux*, *Hesychius* and *Suidas*, are fitter for *Veterans* and *Criticks* in Closets and Libraries, than for *Tyronists* and *Trivialists* in Schools. The French Abbot *Jacobus Billius's* *Greek Phrasiological Col-*

lection, is made use of in the Jesuitical private Studies of their publick Scholars, as well as *Antonius Schorus's Ciceronian Florilegiums* (printed first at Basil, one of the Protestant Swiss-Cantons, 1550. 8vo.) but because either he or an Homonymous Name-fake, was put in the *Romish Index Expurgatorius*, as an *Anglus Hæreticus*, 1. CL. therefore the crafty Jesuitical School-Regents order their own *Turfelin's Particles* out of *Cicero's Works*, to be compendiously study'd in the said amphibious *Schorus's Room*. But our *Walker's Particles* and *Erasmus's Copia Verborum & Dialogues* (whereof the Jesuitical Schools Knavishly forbid the Reading) far surpass those Phraseological Desecrations made by the said *Ignatianists* for the *Popish Schools*.

Other Protestant Countries, where *Jesuitism* and *Papism* are Legislatively Tolerated or Executively Permitted, do often Reprint School-Books and others, writ by *Jesuits* or *Papists*, but here, where *Popery* is more Fatally, Dangerous and Mortally Obnoxious to our Constitution, and consequently only precariously or occasionally conniv'd at, upon their inoffensive behaviour, it is or ought to be respectively otherwise. Yet the Jesuit *Petavius's Chronological Tables*, were edition'd with a continuation to the Year 1685. at *Cambridge*; the very same time, that the learned Chronology of the Erudite Protestant *Helvicus* was reprinted at *Oxford*, to much a better purpose, than the former, or than the Translation of some of the Jesuit *Drexellius's Ethick Tracts* which was publish'd by our ingenious Mr. *Worterton*, as I take it. And methinks, the designing Mathematicks of the Jesuits, *Tacket* and *Deschales*, are made too familiar in *English*, well as the unnecessary Translations of that lying Jesuit *D'Orlean's History of the British Revolution*.

and the Jesuit *Rapin's Critical Parallels* (whereof the English Translation was so greedily bought up, that now there's scarce any to be bought at all, for Love or Money) and his *Poetick Gardens*, were made English from Latin Verse, by no less a Person than our only Medalist, *J. Evelyn*, scarce to any other purpose, than to increase the Jesuitical Pride and Policy, with too great Hospitality; especially since there are as learned and useful Mathematical as well as other pregnant Authors enough of our own, besides the Works of other Protestant Foreign Scholars and Mathematicians; such as the incomparable *Leibnitz*, *Hevelius*, *Bernoulli* (both the Brothers, late Professors at *Groning* and *Bale*) and *Christopher Sturmius*, particularly his *Mathesis Enacleata*, in 12^o. *Norimberg*. 1692. and his *Collegium Experimentale*, *ibid.* in 4^{to}. 1685. with several others, far less dangerous to make use of (in a guardless Naturalization in and to the English) than the designing and suspected Writings of the Jesuitical *Sinons*, who are daily adapted and even adopted by some of our covetous *Bibliopolists*, to a greater advantage of the *Crocodyle-Jesuits*, than to any great Emolument or Improvement of Protestants — *Sub pellibus hostis conticet. Interceditri per pabula surdum sub terra bellum serpit, silicisque roteque occursum rapido disseminat ignea fatum linea; sternunturque arces à pace dolosa-----Ecce iterum muris illabitur improba nostris Machina, mons armis gravidus. Contingere funem gaudemus, manibus lati supplaudimus annos. Mania pandit & intendit Discordia collo Vincula, subiicimusque rotas. O Dardana proles! O veterem necdum Juno saturata dolorem! Claustra Sinon — a musa sile, desponsa Chorabo Musa, Dei jussu, Clero hinc credita Vates. Sero mihi sapienti iterum Phryges. Hic classem turba sub Antandro & nota molire sub*

Illa. However, upon the whole, 'tis plain, the *Re-*
manists are as much beholding to *Protestant* Authors
 for their Learning, as we need to be to the *Romish*
 or *Jesuitical* Writers for ours. As for the *Arians*
 and *Socinians*, they never had any Schools or Books
 of their own Production to any purpose, unless it
 was *iv τῇ ἀδῳ. Ubi synteresis verberibus proprios ge-*
stantem in pectore fascos, seque timentem agit at pernox
& perdia mentem — & psaltria noctis intus tristi-
melos Libitinamque occinit ales. For 'tis very pro-
 bably thought by a great many learned good *Chri-*
stians, that 'tis as impossible to be a thorough con-
 vinc'd or heartily settl'd *Arian* or *Socinian*, as 'tis to
 be a real *Atheist*; for both, one and the other, seem
 rather to be Seekers or Scepticks, than any ways
 groundedly satisfy'd in their tortur'd Consciences;
 so that 'tis no wonder, neither the *Atheist* nor *Arian*
 could ever write any publick or even self-satisfacto-
 ry System of their precarious Scruples and uncon-
 scionable Blasphemous Temptations. 'Tis true, the
 other Polytheists the *Socinians*, have ventur'd more
 in Print than the *Arians* or *Atheists*, and seem to
 strike at more Coherency of a System, yet as our
 excellent Divine Dr. *Robatham* in his *Disquisit. Hypoth.*
Baxterian. observes, tho' *Socinus*, *Egit Philosophum*
hoc est, sibi constat, sibi cungruit, quamvis coherentia
docet, sunt tamen falsa, &c. So that, a D———
 Barrel the better Herring, of an *Arian*, *Atheist*
Polytheist, *Papist* or *Socinian*, &c.

2. Mr. *Dyren's* like design (*ubi supr.*) is also to range
 the *Presbyterian* Library out of *T. Cartwright* and *M.*
Pole, *Nic. Estwick* and *Sam. Clark*, *De Laun* and *Cal-*
my, *Charnock* and *Baxter*, *Bates* and *How*, *Polhill* and
Hooke, *Henry* late of *Hackney*, and *Withers* of *Exe-*
 with some very few others, who can any way be said
 to come tollerably up to the Character of real Scho-

lars or even of affable and polish'd Gentlemen; for the Clamarous Predication-Publishers and Sermon-Bellowers of 41, were most of them as empty and noisy as the Drums they preach'd upon, and as Brazen Trumpets of Rebellion, as the Metallick ones of *Oliver's* Fanatick Legions. As to *Leigh, Milton* and *Selden*, with some few others (*quos æquus amavit Jupiter*) they were only occasional Conformists to the Anarchical Torrent and Inundation of the Despotick Usurpation. And the abovemention'd *Cartwright* was bred and dy'd in the Church-Communion, at least in one of its Benefices, where-with he seem'd fully convinc'd of most of his Schismatical Errors; which has ever prov'd the most prevalent Argument for all such tender Consciences. So likewise *Matthew Pole* was said to have been latterly no strict Dissenter, if I mistake not; but more of him and the others hereafter. The Gladiatory Tribe of the *Independants*, will scarce afford above one or two Scholar-like Pens for a Library, viz. *Dr. John Owen, &c.* as the honest Tinker, *J. Bunyan*, in folio, is almost the only Writer worth naming of all the remains, both of the ancient *Anabaptist* *ἡρεσιμαῖον* and of the latter brood of those Baptistical *Catechumeni*; whose Brawny Fists were generally fitter to handle a *Stylus Machæra*, than that of *Callographia* or *Bibliothecarian* Characters, unless it be those of Exorcisms. And indeed most of all those *Dissenting* Writers and Authorizing Meeters, seem to be more like Verbose and Barbose or Morose Catechists, or even Exorcists, than well educated Scholars, both in their incultivated Exarations as well as in their *Erinacean* and *Acanthean* Conversations, tho' perchance never the less serious Christians nor less knowing Practitioners in the more profitable Divinity-Tracts, and the more useful and saving knowledge

knowledge of and for the next World as well as this, whereof both the Interests generally jumping luckily together with their Duty and Interest in Christ, by an uncommon gift and return of Prayer, tho' too often in a *Catachrestical* Sense or a *Gnostick* Idea. As to the Dissenting Order of the *Quakers*, they seem to be Exceptions to all general Rules, and pretend to nothing less than to Inward Libraries and Celestial Academies: If so, 'tis well for them; but I'll venture to be so far a Spiritual or Inward University-Man, as to say, that all of that blunt Profession have not commenc'd *Graduats* in that all-instructive University of the interior Light. Tho' it must be own'd, their *Robert Barclay* has so far accumulated *Degrees*, that he deserves a place in most Libraries and even Private Closets, even of those who never intend to embrace the Religious Institute of his *Practico-Speculative* System of *Prater-senting* Divinity, or of any other of the Rough-Versation-Orders of our Dissenting *Separatists*.

'Tis no great wonder, that most of our *Dissenting* Writers and Preachers, are but Half-Educated and Half-Read Scholars; since they so obstinately deprive themselves of the benefit of our Universities: yet it must be own'd, that a great many of them by their assiduous Reading of the Scriptures, especially in the Vernacular Tongue, gain such a competent Knowledge of some Practical Religion, that 'tis worth the greatest Scholar's while to read and hear them sometimes; and even *J. Bunyan* and *G. Fox's* several Idiomatical folios, with *Ralph Venning's Orthodox Paradoxes*, are animated with such a Spirit, that renders them not only useful to several of the meaner sort, but also may be an occasional Lecture of Humiliation and Contemplation to the most learned of all kinds. But 'tis very strange, that those *Dissenters* applying

applying themselves mostly to the gainful Study of Arts and Trades, that scarce any of them could ever rise to such Scientifical Parts, as to be either able or willing to publish scarce any thing ever of any Moment of any of the Mechanick Arts, much less of the Liberal Sciences; especially, since they had both the Universities in their hands all the time of the Usurpation. Tho' *Oliver* thought fit to increase the Archiviums with some of the *Barroccian* Manuscripts, yet the Libraries were not much the fuller for all the Brethren's Works; for, *Ex quo vis ligno non fit Mercurius*. 'Tis yet still more strange that tho' all the *Dissenters* disclaim all sorts of Forms of Prayer, yet they stuff most of their Tracts of Practical Divinity with long sets of Prayers, such as *Earl's* confus'd Ejaculations preparative to the Sacrament. But *Doolittle's Sacramental Preparation* is far a more reasonable Sacrifice of that kind. nay Mr. *Henry* pretended to teach the Art of formal Prayer in one of his Essays. But that Heavenly Science has been much more Divinely deliver'd, in a very small twelves of 36 sides in Print, call'd, *The Marrow of Prayer*, done by a learned Church-Man, in 1710. But as for any of our old Calvinistically inclin'd famous Doctors, such as *J. Fox* and *J. Reynold*, *Lawrence Humphrey* and our two mitr'd *Abbots*, they can't be rank'd to the *Dissenters*, in any reasonable modern sence; for their seeming Inclinations to favour the Puritanical way, was but a zealous result of the Elastick Force of the Reformation, joyn'd with an Antiperistatistical aversion to *Popery*.

'Twere to be wish'd that all our *Dissenters* were so sensible of that part of their Publick and Patriot-Tribute as well as Christian Duty, as to frequent Church-Service oftner than necessity or some certain occasions compel them to; were it only for National

tional Union and Fraternal Charity-Sake; especially since all the *Presbyterians*, *Independants* and *Baptists*, unanimously agree to go to the Church-Service, to be Liturgy'd into *Wedlock* and into the *Grave*, for to compleat their Pretensions to the next World as well as to and from this, without the least scruple of Conscience; that is, the tender Consciences of those *Dissenters* don't hinder them from conforming to be marry'd and bury'd according to the usage and custom of the several Forms and Prayers of the Liturgy and Common-Prayer-Book of the Church of *England*; as the same *Dissenters* were in the like Tenderness of Conscience, always willing enough to go a step or two farther in Conformity for to gain places of Power or Profit. But that self-ended occasional Conformity seems to be pretty well at a stop now; tho' some think there never was any great occasion for that Barriere, since scarce ten perchance of all those *Dissenters* were ever together in any Legal Parliaments or Loyal Armies, or any Court-Posts or Law-Places of any Moment, or any other publick Employ, except now and then in those of a City-Magistracy, or Country-Justiciary, or Custom-House-Attendants, or Excise-Officialry. Neither be there perhaps much pass'd that number of the ancient Gentry or Families of *Dissenters* that be any otherwise qualify'd by Education or Birth for any great publick Figure, except that of Shops and Ware-Houses. So that were they treated by Church-Zealots with a more Charitable Indifferency or Pity, or with a little more compassionate unconcern, they would soon swelter away, in the very height of their Tolleration, to the Church-Communion, even while they lye basking in the over-shining Heat and gentle Caustick-Zenith of their Plenary Indulgence. In the mean time, our *Dissenters* should seriously consider

consider, that nothing can be more certain, than as they pretend to be a sort of Calvinists, so there is not so much as one *Protestant* of that or any other Denomination in the Christian World, besides themselves and some of the *Scotch*, who pretend in the least to have such tender Consciences, as not to be able to frequent the Church-Service of the *English* Constitution, especially sometimes, at least, or oftener than for Marrying or Burying or filthy Lucre-sake; neither do our *Dissenters* keep any Correspondence with any *Forreign Protestants* whatsoever to any great Conformity-purpose, not so much as with our *French Refugees*; tho' ours pretend some times to pray in their disunited Pulpits for the *Protestants* persecuted in *France* and *Hungary*, and the Vallies of *Piemont*, as if they were in some Doctrinal Conjunction or Discipline-Conduct with them, while they can't be ignorant that all *Foreign Calvinists* as well as other *Protestants* abroad, do unanimously to a Man, disown and condemn our *Dissenters* for Idiotizing as well as Schismatizing in their Uncivil as well as Unchristian Obstinacy in not frequently joyning with, or at least going now and then to their National Parish Church-Service. Witness the Extract of the Act of the Assembly of *Charenton*, Dec. 26. 1644. and the Church of *Geneva's* Epistle to the University of *Oxford*, Febr. 5. 1706. For it can't be deny'd but that some of the *Dissenters* have been always very apt, upon the least favourable opportunity, to grow and crow or encroach upon the Church-establish'd Superiority; tho' perchance not worse than the Religious Orders of the *Popish Dissenters* in the Church of *Rome* do upon their respective National Churches, which nevertheless they chiefly support and adorn by a
strange

strange Peristrophe of Policy and Religion. Yet the several Religious Orders of our *Protestant Dissenters* are not inferior to any or even all of those *Romish* Orders, either in visible Numbers or useful Sobriety of Life, but much Superior to them in the saving knowledge of the Holy Scriptures. Tho' some of ours took formerly some bad Principles from some of those *Romish* Orders, viz. the pernicious Seeds of their Rebellion, from the Jesuit *Parsons's* Book, call'd, *Doleman*; but at the same time took some things of a better kind from the same crafty *Jesuits*, viz. the beginning of their Assemblies Catechism from *Ignatius's* *Spiritual Exercise of the chief End of Man*. And the same Assembly of Divines made Annotations upon the Scripture, which far surpass those of the *Popish* College of *Rheims* or *Doway*, as to Solid Christianity, tho' perchance not as to learned Humanity.

Yet both those different Heterodox Annotations are still more eminently surpass'd in all respects of Orthodoxy and Learning, by those of our most accurate Christian Critick, Dr. *Hammond*. It's true, the *Dissenters* do Husband their small stock of Learning to the best advantage of Show and Reputation, by their Self-Recommendation one of another; especially, after some of their short Clandestine Travelling abroad, they are presently Self-Represented by their own mutual Applauses, as great *extempore* Adepts and accurate Accomptants of Voyages. But as the designing *Jesuits* generally stand upon a greater stock of Impudence as well as Learning, so they carry on that artifice of Reciprocal Self-Protruding one another into great Names of Worldly Fame, to more aggrandizing designs as well as to worse purposes.

However, at present, most of our *Dissenters* seem

be in a very Edifying as well as Necessary Course of Loyalty and Modesty, which God continue. See Mr. Baxter's farther proof, *That it is our common Duty to keep the Interest of the Christian Religion and Protestant Cause in the Parish Churches, and not to Imprison them, by a Confinement to tollerated Meetings alone.* By Richard Baxter against Edward Bagshaw's Scandals, &c. Edit. Lond. 1672. 8vo. Item, A stop to the course of Separation, or the Separation of the new Separatists from the Parish Churches, condemn'd by a sober Answer to the chief pleas of this disorderly Practice. Wherein is discover'd how contrary it is, (1.) To the Holy Scriptures. (2.) To the Reason of the thing. (3.) To the Judgment of the old Non-Conformists. (4.) To themselves heretofore. In 8vo. 1672. printed for Walter Kettilby at the Bishop's Head in St. Pauls Church-Yard. But above all, Mr. Edmund Chishul's Sermon of the real Modesty due on the Dissenters side, and of the real Moderation necessary on the Churchman's part, ought to be often read by those Separatists, and deserves to be printed with all Dissenters Catechisms, that their Children might imbibe betimes a clear Comprehension of their Duty to God and his establish'd Church, as relatively Superior and Indulgent to their *Private Devotions* in a subordinate Tolleration and a dependant Relation, &c. but for want of such an early knowledge of the necessary Christian Maxims, contain'd in that seasonable Sermon, some of the most forward and daring of the *Maccabaean* race of Dissenters, begin to look big and Marshal up their Merits (in the Dissenter's *Love to his Country*, just now publish'd by one G. H.) and pretend to take Heart upon't, so as to publish lately, that their Separation is no Schism, which they call, *Plain Dealing*, they

they might have ventur'd better to say with their learned Christian Advocate, our ingenuous Mr. Talents, *That all Schism is not Damnable, &c.* Nay, some of them has the audacity to publish another Pamphlet of *The Protestant Dissenters hopes from the present Government*; and another of seasonable Reflections upon the same, call'd also, *A plain Discovery, what they* (in Tom-double's meaning, either Church or Dissenters) *would be at*; where p. 7. they seem to be angry, because they are not fear'd, and much more, because they are call'd a *little kind of People*, even by their Friends the Low-Church. The best Apology I can think of, for such designing and suspicious Pamphlets, is, that the Author seems to be a *Tory-Tartar*, and the design, to be one of the *High-Church-Decoys*. Let those Piping-Hot Pamphlets be either an Ambuscade for, or an attempt by, the Dissenters, i'll venture to Pronounce it an Infatuation in them to extend their Hopes farther than a Peaceable and Charitable Enjoyment of their Legal Indulgence and Tolleration; as well as Frenzy in the Tories, to hope to be ever able to, wholly or compulsively, extinguish the Schism or Separation of our Dissenters. See in Dupin and Mr. Collier's 13th and 14th Ecclesiastical Centuries, the famous Case of the Popish Clergy and the Dissenting Fryars; the chief Pleaders for the Clergy, were, *Gulielmus de S. Amore* a French-Man, and *Desiderius Longobardus* an Italian, and *Richardus Armacanus* Primate of Ireland; the sticklers for the Schismatical Mendicants, were, *Aquinas*, *Bonaventure* and *Thomas Waldensis* an English Carmelite. Their several Pleadings be mostly still extant. The Parallel indeed will not run upon all fours, without *mutatis mutandis*, &c. but what the Lord Clarendon said of our fatal Church-Feuds in his days, comes

nearer to our present Case, and may serve as a
 Cement to such relative Precedents, and even as a
Cynosura to steer by, through such Separation-
 Surges. “ Either side (says that Noble Historian
 Vol. 1. in fol. p. 72. speaking of the Litigious dis-
 putes of *High* and *Low*, or *Wig* and *Tory* Church-
 Parties) “ defended and maintained the different
 “ Opinions as the Doctrine of the Church of Eng-
 “ land; as the two great Orders in the Church of
 “ Rome, the *Dominicans* and *Franciscans*——which
 “ had been ever wiser than to determine the Con-
 “ troversy, &c.

3. *Hæc sufficient in Antecessum* (See in *Athen. Britan.*
 Part II. p. xlvii. and Part I. p. 72. Pref.) for, those
Arian, *Socinian* and *Romans* or *Dissenting* Readers, can’t
 well expect any more Preambles, much less Comple-
 ments; especially, since, *Grasiarum actio vel Occupatio*
apud hostes vel surdos supervacanea est; besides, *Brevior*
hic sum, quod reliquo fere sermone illos alloquar. Quid
plura? Amice Lector, nec indoctus es, nec sciolus nec
ingenii maligni; & nosti probe (ut in arte perquam di-
fficili, utpote Critica, atque oculis oblique tuentibus, plu-
rimum obnoxia) ut petere veniam ipse, ita dare vicissim.
Sin in cæteris, quæ est tetricitas mortalium, & mea te-
nuitas, Lectori non satisfacero, reliquum erit, ut ad
Cleri saltem Anglicani, τὸ πᾶν τοῦ κληρικῶν, cujus im-
qualicunque hoc opere mentionem attingere, nefas, opi-
nor, non fuit, benigniores aras confugiam. Neque enim
animis, reor, Cælestia præcipientibus: iras ejusmodi esse,
ut Asylum erroribus meis, & reo supplici recusent præ-
bere. Nam,

Nisi detur ab aris

Ara mihi, quò confugiam? Vos O mihi tandem
Este bonæ, laceraque spei, quæ membra supersunt,
Hæc saltem in Charitate locem————

4. The next *Athene Britannica* shall come out, as at present, so also hereafter, once in two or three Months or oftner, and contain not above six Sheets of Paper, with about two or three Chapters; whereof one entire one shall contain the Metallick and Numismatic History of Medals. Such (for an Ante-Past Example) as that which was struck at *Hanover* in 1695, upon the Marriage of the Lady *Charlotte Felicity* Princess of the Illustrious House of *Brunswick*, with *Reynald* the first, Duke of *Modena*, of the Family of *D'Este's*. On one side of the Medal, there's represented a great River divided into two Branches, which after a long course do reunite by a Canal, with these Words, *Commercia reddit*. On the other side of the Medal, this Subscription is to be read: *Matrimonio contracto inter Reginaldum I. Duc. Mutin. El. Reg. & Carolam Felicitatem Princ. Brunswic. & Luneburg. reconjunctaque VIIIMO. Divergii seculi Aeterna Gente. Hanovera. XVIII. Nov. MDCVC.* The design was drawn by the great Mr. *Leibnitz* Counsellor of State to our present Majesty and his Predecessors of the Princely House of *Hanover* and *Brunswick*. He was still living in 1700. when he printed his two Volumes in 4to. styl'd, *Accessiones Historicae*, &c. wherein he shews himself as great an Antiquary as our *J. Selden*, and as learned a Statesman as the great *Puffendorff*; and in Philosophy he was as exquisit an Original as *Deschartes*; he was equal in his Mathematical Writings to our *Sir Isaac Newton*; in solid Divinity he was not inferior to *Grotius*; and lastly, he was as deep an Ecclesiastical Polemick as the Erudite *Henricus Valensius*; witness his Polemical Letters in his genteel Intercourse of Epistles with the Polite Perverse *Pelisson*. That incomparable and finish'd Gentleman, Mr. *Leibnitz*, publish'd at the same time
 Letter

etter to explain the said Medal, wherein he takes it appear that the Houses of *Brunswick* and *D'Este*, were of the same common Stock or Original Offspring, thus; *Azon* being the greatest Prince of *Lombardie* in the tenth Christian Century; he did possess great Wealth and Estates in the *Milaneze* and *Liguria*, and was Master of *D'Este*, *Calatone* and several other Territories between *Venice* and *Ravenna* in *Italy*. He was twice marry'd; his first Wife was *Cunigonde*, the Heiress or Inheretrix of the ancient *Guelfes* in *High Germany*, by whom he had one Son, nam'd *Guelfe*, who was made Duke of *Bavaria* by the Emperor *Henry* the 4th. That *Guelfe* dy'd in the Isle of *Cyprus*, as he was coming from an Expedition of the Holy War. His Eldest Son dying without Issue, his Brother *Henry*, styl'd the Black, succeeded him, and marry'd *Vulphilde*, Daughter of *Magnus* Duke of *Saxony*. Of this Marriage was born *Henry*, surnam'd the *Guelfe*, who espous'd the Daughter of the Emperor *Lotharius*. His Son *Henry*, surnam'd the *Lyon*, obtained by his Mother's side the Succession of the ancient Princes of *Brunswick* and *Northheim*, and did subdue the *Slaves* or *Slavonians* to the Christian Religion as well as to his own Government, and founded the Bishopricks of *Lubec*, *Severin* and *Rozburge*. 'Twas said of him that he govern'd from Sea to Sea (*à mari ad mare*) that is from the Sea of *Sicily* to the *German Ocean*. *Otto* or *Orbo*, tho' the younger Son, came to be Emperor. His Eldest Brother, *Henry*, had besides the Dutchy of *Saxony*, the *Palatinat* of the *Rhine* in right of his Wife, Daughter of the Emperor *Friderick* the first. *Azon* after the Death of *Cunigonde*, marry'd the Daughter of the Earl of *Maine*, and had two Sons by her, viz. *Hugh* and *Foulk*; the first was possess'd of

the said *Maine*, by the Right of his Mother's Succession; and the t'other Brother became the Head of the Branch of *Italy*; whence the Princes of *D'Este* and Dukes of *Modena* are descended, &c. Mr. *Leibnitz* further observes, that *Albert*, firnam'd the *Great*, Duke of *Brunswick*, marry'd first, *Elizabeth* Daughter of *Henry* Duke of *Brabant*, and in his second Marriage took for Wife *Aldheide* (Sister to *Otton* Marquiss of *Montferrat*) who surviv'd him, in 1280. &c.

§. As to those who shall find fault with every new or hard Word, or obscure and uncommon Expression, or picquant Reflection (which are often interspers'd for diverting Novelty sake, or to rouse up the Flegmatick and Spleenetick, and particularly to flounce and flout a little at or with the self-conceited Book-Tasters, Title-Drivers, Catalogue-Hunters, Index-Starers, and the other Circumforaneous-Seekers of Books and Scholars Company, to be thought such themselves, not being able to become such in Fact, by prating and talking Idle and Impertinent Questions and Answers; in short, such as are but Barretring and Champe-tring Sollicitors in Learning; ever Learning, but never coming to the knowledge of any Truth, not even of that of themselves, nor of that common Truth, well known to every Body besides themselves, viz. that they themselves are but half any thing and whole nothing, but entire *Momi & Corni micagolator*.) I shall only answer, that there be faults in all Books as well as of all sides: *Gens hec quisque sumus devoti sanguinis; una ex horti malo communis culpa pependit. Hinc labem longe trahimus, de stirpe parentis morbofi; fluxitque Parens in fara nepotum. Quisquis erit, minimis qui carpitur, optimus esto. Quis sapiens ipse in tenui ludit, Pindique in vallibus imis aut pinguen*

linguam Lycidam, Saryrumvè movetur ineptum, aut cuculicem, murenvè canit Pataraus Apollo; oblitusque Jovem, altivolans ex ungue remisso fulmine, ludicram ad prædam divertitur ales — Vilem hominum, quo consilio Dodonia pavit mensa famem, sociusque sub ilice setiger hospes accubuit conviva? Et sylvis roscida dona fertur decussisse. suis nec mella Sybilla repperit in foliis, &c. Or to speak in the ingenious Mr. Dryden's style. "——How I have acquitted my self, must be left to the Opinion of the World, in spite of any Protestation which I can enter against the present Age, as incompetent or corrupt Judges. For my comfort they are but *English-Men*, and as such, if they think ill of me to day, they are inconstant enough, to think well of me to morrow. And after all, I have not much to thank my Fortune, that I was born among them. —— They have taken care, that Praises like Taxes shou'd be appropriated and left almost as individual as the Person. They say my Talent is *Satyr*, if it be so, 'tis a Fruitful Age, and there is an extraordinary Crop to gather, but a single hand is insufficient for such a Harvest; they have sown the Dragon's Teeth themselves, and 'tis but just they shou'd Reap each other in Lampoons and Pamphlets. 'Tis true the small remainder of the *English Nobility*, (Gentry and Clergy) truly such, and unhurt themselves, may stand aside and behold the mad Combat, &c. *Et fuit usque & erit quadam ogganire libido. Nescio quid curtaque rei curtoque Poeta semper abest — Certè currentia vina & Nectar geniale tuam, Lenæ, repressit latitiam undantem rivis; & vatribus ipsis, esto latex alius vobis, ait, &c.*

6. That Uncivil as well as Unchristian Spirit of Degradings and Reviling of Authors and Writings,

was chiefly introduc'd and contagiously dispers'd by some of the Pulpit-Rioters of 41. who nevertheless were so fair as to exert that Censorious Faculty and Exercise it Plentifully with a surprizing ill-natur'd Scorn one upon another. As for Example, see a *Testimony against Toleration to the London Ministers from the Kirk of Scotland, 1649. &c.* "Neither would it be to provide for
 "Tender Consciences, but to take away all Con-
 "sciences (says the *Harmonious Consent of the Lancashire Ministers*, subscrib'd by eighty four, 1684. p. 12. &c.) I have known too many very Honest
 "Hearted Christians————after earnest Prayer
 "to God, they have been strongly resolv'd for the
 "way of Error, and confident by the strange Im-
 "pression, that it was the Spirit's Answer to their
 "Prayers, and thereupon they have set themselves
 "into a Course of Sin————and to take all their
 "deep apprehensions for Revelations (says *Baxter* in his *Self-Denyal, Epist. Monitory*, p. 162, 167. and *Idem*, in five Disputes, p. 483.) our Error is our
 "Sin and one Sin will not excuse another————
 (and in his *Saints Eternal Rest*, p. 133.) Oh what a
 "Potent Instrument for Satan is a misguided Con-
 "science! It will make a Man kill his Father or
 "Mother, yea the Holiest Saints, and make them
 "take a Saint for a Devil, and think he doth God
 "good Service by it, &c. All sorts of Mecha-
 "nicks take upon them to Preach and Baptize, as
 "Smiths, Taylors, Shoemakers, Pedlars, Weavers, &c.
 (says *Edwards* in his *Catalogue of Errors and Discovery of Sectaries*, p. 26. and in his farther *Discovery*, p. 167. "The Punishment of Schism and Separation from the Church, is Separation from God.
 "Heresy, Blasphemy, Atheism, &c. Mr. J. Godwin the Independant Patriarch in his *Theomachia*, p. 12
 says

says, "The way firnam'd *Presbyterian* is a Bloody
 "Unpeaceable and Persecuting way, which con-
 "jures all Men's Gifts, Parts and Industry into a
 "Synodical Circle, and suffers them only to Dance
 "there, p. 33. The Ordinary Counsels of the
 "Presbyterians drive at Tyranny over Souls and
 "Bodies, says the great *Independant* Mufty *Burton*
 in the *Epist. Dedic. of his Conformities Deformity, &c.*
 "Is *Presbytery*, because Parochial, Classical, Pro-
 "vincial, less Tyrannical than Episcopacy, or ra-
 "ther not more Tyrannical? says *Saltmarsh* in his
 Answer to *Ley*, p. 5. in the Year 1646. see *Watson's*
Cavaliers Catechism, 1649. p. 25. &c. "O Lord,
 "if thou wilt not bless us with a King, bless us
 "without one, said *Larkin* a Lecturer in *Green-*
wich, June 31. 1644. "God will make the Sons
 "of Princes bow down unto ye, the greatest that
 "have afflicted ye and despised ye, shall lie at your
 "Feet, said *Heyrick* to the Commons, May 27.
 1646. p. 31. Which, I hope, is no part of the
Hopes of some of the present Heirs of their Prin-
 ciples, &c.

This is such plain *Dealing* one with another, that
 even *Charles Owen* can't well call this Complemen-
 tary Dissension, *A Separation without Schism*. At
 least *Baxter* told those *Separatists*, Apr. 20. 1655.
 "That the Hand of God is apparently gone out a-
 "gainst your ways of *Separation* and *Anabaptism*, &c.
 And *Bastwick* (who was one of the first Martyr-
 Confessors of that Self-Dissenting Dissention, or of
 that Deformity of Conformity of *Presbytery*, as
Burton styles his Pamphlet) assures us in his Pam-
 phlet, call'd, *Independancy not God's Ordinance*, p. 316.
 "That when the *Independants* writ most Mildly,
 "they call'd the *Presbyterians* Lyons, Bears, Wolves,
 "Tygers, *Baal's* Priests, the Limbs of Antechrist,

" the Antichristian Bond, the Devil's Ministers, &c.
 And *ibid.* p. 310. " The *Presbyterians* says, that the
 " *Independants* and *Baptists* are Railers, Revilers,
 " Slanderers, Covenant-Breakers with God and
 " Man, Ordinary Lyars, Notorious Calumniators,
 " and False Accusers, such as in Holy Scriptures
 " are call'd Diaboli, Devils, Hereticks, open Se-
 " ducers and Caufers of Division and Offences, and
 " to be taken heed of and shun by all Christians,
 " they being no visible Saints nor good Dæmons,
 " and therefore no true form'd Churches nor to
 " be communicated in Holy things, &c. A third
 part of this Harmony of the old *Dissenters* may
 be seen in *Burton's Vindication of Independency*, p. 40.
 &c. But their Dissenting Concord was no less ex-
 traordinary in their Eloquent Apostrophes and
 Addresses to Heaven; such as their old Dr. *Owens*
 in his *Eben-Ezer*, p. 13. " Where is the God of
 " *Marston-Moor*, and the God of *Naseby*? Is an ac-
 " ceptable Expostulation in a Gloomy Day. O
 " what a Catalogue of Mercies has this Nation to
 " plead by in a time of trouble! God came from
 " *Naseby*, and the Holy one from the *West*, *Selah*,
 &c. Neither was *Sterry* much behind as to such
 unaccountable strains of Rhetorick in his Sermon
 to the Commons, Nov. 26. 1645. p. 23. " What
 " ail'd you, the mighty Armies at *Keinton*, *New-*
 " *berry*, *York*, *Naseby*, that ye fled and were driven
 " backwards? What ail'd you, ye strong Treasons,
 " close Conspiracies, that ye trembl'd and fell, and
 " your Foundations discover'd before you could
 " take effect? They saw thee, O Jesus! They saw
 " thee appearing in the midst of us, so they fled
 " before us, &c. But *Calamy's* Speech at *Guild-*
Hall, Octob. 6. 1643. with no less Rhetorical Arti-
 fice, turns the same Apostrophical Prosopopeia to
 their

their idoliz'd Mony. " Let me tell ye (says he)
 " if ever, Gentlemen, you might use this Speech,
 " O happy Mony, you might now say, O happy
 " Mony! that will purchase my Gospel, happy Mo-
 " ny, that will purchase Religion and purchase Re-
 " formation to my Posterity! O happy Mony, and
 " blessed be God that I have it to lend, &c. Nay,
 Mr. Feak at Black-Fryars, Aug. 8. 1653. tells the
 Brethren, " That Christ will have either all or
 " none, he will kill or be kill'd, &c. but at the
 " same time he assures them, " That God will give
 " us whatsoever we ask, and so he hath these seven
 " Years, &c. the same Freakish or rather Frenzi-
 cal Feak, on the fifth of September following, cry'd
 out to the Lord, " When shall we hear the Sound
 " of Christ's Horse-Heels, &c. " Beloved (says
 Evans in his Sermon before the Earl of Essex at St.
 Clements, Sept. 26. 1643. " Can ye forget the Soldiers?
 " I say the Soldiers, who have spent their Blood for
 " Christ's Cause at Newberry, &c. " You (says
 Sterry to the Commons, Nov. 26. 1645. in the Epi-
 stle) who sits at the right Hand of the Lord Jesus
 " in this Common-Wealth, as the Lord Jesus sits
 " at the right Hand of his Father in that King-
 " dom which is over all, &c.

The only Account or Apology I can find in
 those old *Dissenters*, for such Unaccountable and
 Unwarrantable Schism and Dissention from one
 another and common understanding as well as
 from God and his establish'd Church, is what the
 same famous Sterry has in his Epistle to his infam-
 ous Pamphlet, call'd, *England's Deliverance*, viz.
 " The Lord Jesus hath his Concubines, his Queens,
 " his Virgins, Saints in remoter Forms, Saints in
 " higher Forms, Saints unmarried to any Forms,
 " who keep themselves single for the immediate

“ Embraces of their Lord, &c. Or what *Bridges*
 says in his *first and last in Suffering*, p. 47. viz.
 “ God did not measure *Job* in his Wallops, but
 “ when he was Cold, as we do not measure Milk
 “ when it Wallops and Seeths, but when it is Cold,
 &c. Or lastly, what *Durant* says in his *Sips of*
Sweetness upon Isaiah 46. 11. reprinted in 1662. viz.
 “ That Christ will be very kind to those Saints
 “ that step aside, and he thus comforts those that
 “ are big with Young in a Sinful Sense; O ye Sin-
 “ ning Ewes, that have been big with Young!—
 “ He will not cast you out of Doors, tho’ you come
 “ with big Bellies—And then when a Man is big
 “ with Young, and crys out, O my Belly, my Belly,
 “ here is a point of Comfort, that Christ is sweet
 “ to such Persons—O blessed Ewes! O believing
 “ Ewes! and O believing Bees that such the Honey
 “ of Sin-hatred out of the Wormwood of Sin
 “ acted—Christ accounts their very Stammering
 “ Sweet; Meth, Meth, saith the little one, and
 “ counts it Musick, &c.

7. How Idiotical and Ridiculous soever this Spi-
 rituallity of the old *Dissenters* may seem to their
 present Heirs, by Principle or Descent, their
 modern *Calamy* one of their greatest Bravado’s,
 was not much more Learnedly or Seriously Moral
 in his Sermon at *Salters-Hall* on the 9th of *October*,
 to the best of my Remembrance, when he blunder’d
 out of Notes, a grave History of a Man of his own
Remembrance that was invited to Dinner by ano-
 ther to *Morrow*, and thereupon he did or was an-
 swer’d, that he never differ’d any thing to the *Mor-*
row, or some such thing to the same learned purpose
 of Dissenting Sermons, which are often full of such
 Unscholar-like Vulgarities. But if they Equivo-
 cate or Aim at any thing else, by pretending that
 this

This is the most proper time (and not hereafter or to *Morrow*, as some of them call it) to extend as well as to enlarge their Hopes, they will be mistaken, as I said before, notwithstanding their Invoking and Courting of *Low-Church*, to whom their new Champion, *Charles Owen*, dedicated his Pamphlet frontispic'd with *Plain Dealing, or Separation without Schism, or Schism without Separation*, exemplify'd in the Case of *Protestant Dissenters* and that of *Church-Men*. That hardy Pamphlet has bore six Editions already in a very little time. But let them leave off hoping as well as driving to fast, least they find a *Tory-Scheme* in the bottom of the Pamphlet, call'd, *The Protestant Dissenters Hopes from the present Government, &c.* And another Amphibiously call'd, *A Plain Discovery, what they would be at, &c.* But Mr. *Chishul's* Sermon of *Modesty and Moderation*, would be far more seasonable for the constant Perusal of *Dissenters* as well as *High-Church*; who should likewise read Mr. *Charles Lambe's* edifying Pamphlet, inscrib'd, *The Possibility of leaving the Tories and speaking the Truth afterwards, &c.* That Gentleman scourges two *High-flying Sons of Birth* with their own Consulary *Fasces*, notwithstanding he had formerly animadverted upon some things in his *new Brethren* of the *Low or Moderate Church-Men*, amongst whom at last he happily found his Interest in a lucky Conjunction with his Duty, &c.

Notwithstanding all the foremention'd Enthusiastical Ignorance and Incendiary Schisms and Unhuman Dissentions with and from one another as well as against our Church Constitution, yet our modern *Dissenters* seem wroth, when they are deem'd a vulgar or but a little learned as well as but a little kind of People, and not much to be fear'd

fear'd by either Church or State. Nay, they have at present Confidence enough to charge the Church with Schism and themselves only with a Self-Warrantable Separation, and to be fit to be employ'd in the Government, and with as much right as any Church-Men; or else as a *great kind* of People, they pretend that they are hunted down and debarr'd from their Birthright and other due Privileges, and thereupon appeal to the Low or Moderate Church, whom they are in the right on't, to take for their truest Friends as well as the truest and most genuine Sons of the establish'd Church and Constitution, but they are much in the wrong, if they imagine that the moderate Church Patriots will be so far enemies to themselves, as to encourage *Dissenters* in any exorbitant hopes to rival or vie with the Church in any thing, except to excel in their own incumbent duty of being *modest* in their Hopes as well as Behaviour, and of continuing Loyal in both; so that *Dissenters* will never want encouragment to strive who shall get foremost in Modesty and Loyalty.

8. The same High-flying Sons of the new Tory-Schism and Perjury, will find their account smartly stated in a Pamphlet, inscrib'd, *A short Review of Cambridge, &c.* the Author declares himself a Member of the Church of *England* as by Law establish'd, tho' he prefers the Protestant *Dissenters* infinitely above either *Papists* or *Turks*, notwithstanding he never much lik'd the *slovenly* way of Worship among the *Dissenters*, &c. that Gentleman seems to have time so much by the forelock, as to antedate his Pamphlet for the next Year 1717. so likewise the *Jacobites* unaccountable Schism, has been thoroughly discounted by our learned Dr. Turner, Dr. Bennet and Mr. Williams, in their several

te Tracts or Sermons and Confutations thereof,
 c. Nevertheless one of the High-Abbettors of that
 Jacobite Party-Schism has just now the Scandalous
 affrontery to assume to himself the honour to at-
 tack (*sed impar congressus Achilli*) one of the greatest
 Pieces of Christian Eloquence and Church-Uniform
 Loyalty that ever appear'd in *English*, viz. the ex-
 celling Bishop of *Ely's Charge* to his Clergy; *First*,
 because, "He exhorts all to be well prepar'd before
 " they approach the Sacrament of the Lord's Sup-
 " per, therefore he is against frequent Communi-
 " on, according to *Jacobit* Logick. *Secondly*, He is
 " against Episcopacy, because he recommends only
 " Secondarily the Poor Protestants in *Transilvania*
 " and *Bohemia* to his Clergy's Charity; and by ano-
 " ther Causal Subdivision, because forsooth, the
 " *Wicklefists* and *Waldensians* were against Episco-
 " pacy as being against the *Pope*, &c. O Ignorance!
 φῶ τῆς ἀνοησίας! the *Jacobites* seem resolv'd to deal
 with the learned Bishop of *Ely* as they did formerly
 with the late Bp. *Burnet*, which shews the dull di-
 mensions of the Party's Forehead; but the *Theta* will
 fall at last upon the right head, &c.

But that *Epistle-Writer* seems also resolv'd, not
 only to forestall the Condemnatory Sentence, which
 he may certainly expect from all real Protestants in
 the Christian World, but also to sign the *Theta* upon
 all Episcopal Rights and Duties in respect to Church
 and State, which are display'd and enforc'd with
 so much Transcendency and Advantage, in that
 Episcopal Charge, that no Production of Ancient
 or Modern Christian Churches, can come nearer
 up to Apostolical Energy and Charity as well as to
 Apostolical Episcopacy. The Brethren at *Jerusa-*
lem and else where, whom *St. Paul* so often recom-
 mends to the Charity of the Wealthier Christians,
 were

were in all probability as poor and ragged as the Mendicant Foreign Protestants, whom his Lordship of Ely only barely proposes as objects of Clerical as well as Episcopal Charity, and as such as they had been recommended to him by his Metropolitan and other Episcopal Brethren. That ὁ παπισσολάτρης αὐτοκαλάνευστος surely hopes to merit Absolution from the Papists (whose zealous drudge he seems to be) by calling the Ancient and Foreign Protestants Hereticks; *videas τὴν αὐτοπαίσωσιν, καὶ ἀρεσίαν, καὶ ἀρεσίαν hominis Jacobitæ.*

But that Cacodox Alastor has not only abandon'd the true Principles of Reason and Religion, as identify'd with those of the Protestant Reformation and Church of England, but also those of their forefathers of High-Church; for the two High-flying Suffragans to AB. Laud, viz. Dr. Heylyn and Thorndike always declar'd for the Bohemian Reformation, preferably to that of Luther or Calvin, or even any other. They that would tie us to comply with the Reformation of Foreign Protestants, are first to shew us, that the Unity of Bohemians is in no part of it, and that their Reformation is not to be preferr'd either before that of Luther or that of Calvin. — The Bohemians had the Rule of Vincentius given them, to take their measure by the consent of the Catholick Church and the things which have always and every where been profess'd and practis'd in it (says Mr. Thorndike in his *Weights and Measures*, p. 251. 252, 253,) — Let the difficulty of procuring Ordinations and having Bishops render the Protestant Churches excusable to God, &c. The formention'd Laud, Heylyn, Thorndike, with Dr. Manouring, Bp. Richard Mountague, one Stafford, the Civilian Dr. Cowell, Henry Wharton, Anthony Wood, Archdeacon Hill, Dr. Fr. Atterbury, Dr. Burnet, and Dr. Sacheverel, be the most noted Authors

the High-flying Library, whereunto some do annex the Archbishops *Sancroft* and *Shelden*, with Bp. *Everidge* and a great many more of late Pamphleteers and Sermon-Publishers, &c. The *Jacobit*-Writers are principally contain'd in the Publications of AB. *Sancroft*, Dean *Hicks*, *Bedford* and *Collier*, with their two Lay-Pillars, *Dodwell* and *Nelson*, besides some inconsiderable Pamphleteers, mostly Anonymous.

Tho' too many of the seemingly Neutral Clergy and others, are thought by some of the zealous moderate Church-Men, to affect, to be thought to favour the *High-Church* Sentiments, if not those of the *Jacobits*. But those surmises should be restrain'd to downright Proofs and Quvert Fact; otherwise they might prove injurious to well-meaning Constitutionary Church-Men. Such as the celebrated Editor of the *Codex Juris Ecclesiæ Anglicanæ*; for which he was so happy as to deserve the Thanks of the Convocation in the late Reign. He publish'd also a commendable Tract upon the Sacramental Communion, as also a valuable re-edition of *Cambden's Britannia* in English. His Edition of the *Saxon Chronicle* in *Latin* and *Saxon*, when he was Fellow of *Queens College Oxon*, was in some esteem with those that were for reviving those *Saxon* Antiquities and Homilies. This Year he re-edition'd a *Heathen Rhetorician*, *De la basse Latinité*, with Notes out of a *Papish* Critick of the last Century, call'd, *Turnebus*, and others. 'Tis thought by some Patriot Zealots, that he must have a great deal of leasure and time upon his hands to be occupy'd in such Unedifying Lectures, so as not to be willing to spare any of that leasure to read any of the daily Tracts or Pamphlets nor the *History* thereof, wherein (Part II. p. 433.) he might have met with an account of a Pamphlet, whereof the Author styles himself

himself a Priest of the Church of *England*, and yet nevertheless he makes Sanguinolent outcries against those of the Clergy, who have made way to Preferments by publishing of Notes upon *Heathen* Authors, instead of Studying or Improving the Lecture of the Holy Scriptures, or endeavouring by their learned Writings to heal the Church-Schisms or Party-Outrages that daily threaten both Church and State. The Pamphlet is intitul'd, *The Difficulties and Discouragements that attend the Study of the Holy Scriptures*, publish'd last Year, 1715. (see p. 21. *ibid.*) before this re-edition of *Quintilian* appear'd, which had been edition'd at *Oxford* no later than the Year 1692. as I take it. Surely there were then but few Copies printed off, otherwise 'tis impossible to imagine any necessity there was of re-editing of it in 1716. with superfluous Notes out of *Turnebus*, whose *Adversaria* had they been printed instead of *Quintilian*, there had been far more useful Service done to the Publick Interest of Literature; or even the t'other Coetaneous *Popish* Critick, *Calius Rhodiginus's Lectiones Antiquæ*, would have been more serviceable to all Scholars than the Pagan *Quintilian*, whose *Latin* style as well as his Rhetorical Precepts are miserable stuff, not fit to be read in any School by Youth, unless it be to shew the Original Steps of the Degeneracy of the *Latin* Tongue as well as of the old *Roman* Oratory, as *Quintilian* owns himself, saying, *Dicendi mutavimus genus & ultra nobis quam oportebat indulgimus*, &c. besides he is scarce read in any School at all abroad, and in very few, if any at all, in *England*. However, the Index of that last Edition is very faulty; as for Example, in the Letter *C* where 'tis said, *Cicero non omnes partes Eloquentiæ Trastavit*, or to that effect, whereas there's no such thing

thing in the Text, as is in most of the Index, nor would *Quintilian* say any such thing, since two of his best Sentiments and Maxims be, *Scias se multum profecisse cui Cicero placuerit — Cicero non tam hominis quam Eloquentiæ nomen, &c.* So that the Editor had promoted Literature far more, had he publish'd some Notes out of some Critick or other, upon some of *Cicero's* Works, as one Mr. *Davis* did lately upon *Cicero's Tusculans Questions, &c.* but *Cicero* seems to be one of the least of his acquaintance or favourites; for, I suppose, to shew his contempt of *Tully's* Latin Style and Oratory as well as his own Imitation of *Quintilian's* muddy Expression, he writ a Latin Preface, where he *Latinizes* as extraordinarily; as for example, *Romanis sese ulro Latinus Sermo perhibuit; Gracum mediocri industria perceperunt — Scholaris Juventus, &c.* That favours much of the old Saxon or even of the *Sotoecal* Dialect, which had he not meliorated in his *Synodus Anglicana*, the great feat could never have been compass'd. However, his *English* style is unexceptionable, which had he employ'd in endeavouring to make up our Church-Breaches, or to State our Schismatical Ruptures in the true Light, instead of keeping to a Neutral Indolence, or of fancying great things in one self, or in as degenerate an old Author, he might have return'd seasonable Thanks by such proper services (of Loyal-Zeal and Home-Pacification) to a Prince, who had deserv'd so well of him betimes, without any other Precedent Merits of his than a continual Resolution of cleaving to a kind of a Stoical Indolence or Anti-Spartan Neutrality; which how plausible soever to the Commonalty of sure Cards or Self-Interests, is yet scarce sufferable, much less promotable or remunerable *Alibi*, especially when the Rent of the Temple has caus'd another in the Palace; and the Flame of the *Pantheon* reach'd the *Capitolium*.

in short, when our three Hereditary Enemies, the *Papists*, *Jacobites* and *Arians*, to say nothing of our new Friends the *Dissenters* or *French*, do avowedly renew their mutual Forces and Attempts upon the State as well as the Church, whose Bread and Preferments some lofty Men enjoy, whilst they stand unconcern'd at the sufferings and dangers of both Church and State, as if all parties were to be oblig'd or aw'd by their scornful and ill-natur'd Neutrality. 'Tis true, we have some of the Clergy, beside the unparallel'd zealous as well as learned Bishop of *Ely*, who dare voluntarily own and promote what they Swore to, freely; such as the learned Bp. *Potter*, who gratefully as well as dutyfully dedicated his *Clement Alexandrinus* to our most Rightful and Gracious King *George*, who had given him his Bishoprick. Yet that Edition might have been by much more useful and serviceable to Church and State, had the Editor put some Dissertations out of his Text, against the Pernicious Tenets of the *Papists*, *Jacobites* and *Arians*, in the room of the superfluous Explications of *Gentianus Hervetus*, the *Popish* Prebend of *Rheims*, which take up a great deal of Paper to no more purpose, than 'twas to send to or desire the Monk *Mountfaulcon* to go to the *Jesuits* College at *Paris*, for to procure the *Variantes Lectiones* of that *Jesuitical* Manuscript of the said *Stromatean Clement*. For which piece of Service that Monk is commended in the Preface for his Readiness, *ad promovendas humaniores Litteras*, with the Title of *Clarissimus*, which is more proper for a Layman than a Monk, whose Editioning of some of the Holy Fathers is still less properly call'd *Promoting of Human Litterature*. However, that was not so Preposterous as *Whiston's* sending to *Rome* (if he does not Romance *Arian-like*) for an *Arabick* Copy of the Apocryphal Apostolical Constitutions.

C H A P. II.

Of Ancient and Modern Writers and Writings, for or against the Arians, Papists and Socinians; being the Sequel of Mr. Francis Pollet's Dissertation upon that Subject, mention'd in Part II. p. 220. 293, 360. and particularly p. 275. and p. 431.

1. **S**OME of the Orthodox as well as the Heterodox, have strange Opinions of that excellent Primitive Christian Scholar *Lactantius*, 1st, As to his Age, as if he had dy'd before the first Council of *Nice*, which was celebrated in the Year 325. whereas *Lactantius* was alive three Years after, viz. 328. and then dy'd of Poverty, the common disease of most great Scholars. 2^{dly}, As if his Works had been fraught with so much *Arianism*, as to make a young Man, by reading of him, such an obstinate *Arian*, as to dye for it at *Rome*, as *Michael Thomafius*, one of *Lactantius*'s Editors at *Amsterp*, 1570. 8vo. *Ad Cap.* 22. lib. 4. relates, "Verum (says *Sandius*, *ubi supr.* p. 87.) in toto illo capite 22^{do}. nihil reperire licet pro Arianis, vel contra Christi Divinitatem pugnans, in iis quidem editionibus, quas ego vidi, multo minus talia in eo dantur loca, ad persuadendum cuiquam ut pro Arianorum Doctrina mortem subeat. On the contrary, *Lactantius*'s design in all that Chapter is to put the very Objections of the *Arians* against *Christ's* Originary Divinity.

D

"Negans

" Negant denique (says, *ibid.* Lactantius, *Edit.*
Lugd. 1579. p. 330.) Deo dignum, ut homo fieri
 " vellet, seque infirmitate carnis oneraret—Refu-
 " tabo hæc diligenter, nec quempam patiar et-
 " rare; illa enim magna & mirabili ratione sunt
 " facta que—Quicumque perceperit, non tantum
 " mirari desinet, Deum ab hominibus esse cruci-
 " atum, verum etiam facile pervidebit, ne Deum
 " quidem potuisse credi, si ea ipsa quæ arguit,
 " facta non essent. And *ibid.* cap. 29. p. 353.
 " —Denique unum esse Deum tam patrem quam
 " quam filium, Esaias ostendit, &c. And *ibid.*
 " cap. 30. & ult. lib. 4. " Fuerunt quidam nostro-
 " rum vel minus stabilita fide vel minus docti vel
 " minus cauti, qui ut dissidium facerent unitatis
 " & Ecclesiam dissiparent—quidam vero non satis
 " cælestibus Litteris Eruditi, cum veritatis accu-
 " satoribus respondere non possent, obliuientibus
 " vel impossibile vel incongruens esse ut Deum
 " in uterum se mulieris includeret &c. and a
 little after, he names the *Arians* amongst the He-
 reticks, call'd *Valentinians*, *Marcionites* and *Anthro-
 pians*, &c. *Arius* begun to spread his Blasphemy
 about the Year 290. (as the learned Calvinist, *De-
 neus*, *De Hæret*, fol. 138. will have it) or about
 314, or rather 320. as others are of Opinion
 tho' some think that he begun but a Year or two
 before the Council of *Nice*, but that's improbable
 for 'tis scarce credible that any Heresy should make
 such a blaze in such a little time. However that
 be determin'd, 'tis evident *Lactantius* liv'd long
 enough to know and mention the *Arians*, since we
 agree with *Jerom* in *Catalogo & Chronico*, that *Lac-
 tantius* out liv'd his Pupil, *Constantin* the Great
 Son, *Crispus*, who was put to Death in the Year
 326. (like another *Hypolitus* or the fleshly au-
 thor)

fallſly accus'd *Joſeph*) as well as his Maſter *Arnobius*, who dy'd the very ſame Year, viz. 326. or the tenth of *Conſtantine's* Reign, as the ſaid *Jerom* marks it; and all agree, that *Conſtantine* begun his Reign in 306. as well as that the Council of *Nice* was celebrated in 325. therefore *Arianism* was in full ferment before *Lactantius's* Death, which did not happen till after the Year 328. as *Labbeus* well obſerves. Hence 'tis plain, that the deſigning Jeſuit *Petavius* as well as the Arian *Sandius* are wilfully miſtaken, when they ſay that *Lactantius* dy'd before the beginning of *Arianism*, &c. the firſt that ever aſpers'd *Lactantius* with any Errors or *Nevi* was that begotted Papiſt *Antonius Raudenſis*, who is ſufficiently refuted by much a better Scholar, viz. *Philelphus*; beſides others, as our Bp. *Bull*, *Cave*, &c.

Some of the firſt Editions of *Lactantius* were thoſe of *Baſil*, 1521. 4to. and *ibid.* 1563. fol. and one of the laſt, at *Leiden*, 8vo. cum notis *Variorum Studio Gallai*, 1660. from *Lactantius's* Arguments againſt *Polytheiſm*, ſome gather that *Arianism* and *Atheiſm* begin and end alike, and that there never was nor can be a Hearty *Arian* no more than a real *Atheiſt*; and that both go upon this beguiling Principle, *Dolus an Virtus quis in hoſte requirat?* &c. But *Lactantius's* firſt Edition of all, was that at *Rome*, in fol. 1475. and at *Venice*, 1509. and 1515. and at *Paris*, 4to. 1513. and 1589. and at *Geneva*, 16°. 1613. and at *Ceſena*, in fol. 1646. by *Joſeph Iſans*: But the firſt Edition of all his Works, with his Book of the Death of the Perſecutors, was done by *Thomas Sparks*, A. M. of *Chriſt's Church* at *Oxford*, in 8vo. 1684. wherein the Editor has added a Diſſertation upon theſe words, *Per circuitum ripæ Strigæ Diocletianus Nicomediâ venit*; which he explains to ſignify, that *Diocletian* being indispos'd,

went from *Rome* to *Ravenna*, and thence to the *Danube*, where he took Boat, &c. the word *Striga* being a term of *Carpentry*, &c. that was one of *Mr. H. Dodwell's* learned Whims, which *Mr. Sparks* thought fit to embrace, after abandoning his own more probable Conjecture, that *Striga* was put for *Strigonia*, &c. but the learned *French-Man*, *Toinard*, in his *Notes* upon the same Book, *Edit. 1690.* thinks it is a corrupted Contradiction for *Istrica*, &c. Yet the *French Canonist*, *Stephen Baluze*, who first discover'd that Pamphlet of *Lactantius* among some Manuscripts of *Mr. Colbert* Archbishop of *Rheims*, was of Opinion, that *ripa Striga*, intimated the Coast of the Sea *Propontis*. All those Sentiments with the learn'd Notes of our Erudite *Thomas Gale*, *Gisp. Cuper*, and *J. Columbus* Professor at *Upsal*, were printed together in 8vo. *Trajecti ad Rhen. 1692.* yet some of the learned Criticks have since look'd upon that *Baluzian* Discovery to have been a Counterfeit of some *Popish* Antiquarian, &c. There was another Edition of *Lactantius's* Works, projected by *Mr. Gale* Minister of *Campen* in *Over-Yssel*, in 1708. but that learned *Protestant* Priest dying at that very time, I know not whether it was ever carry'd on by any other Hand, as was then given out. His Works were translated into *French* and printed at *Paris* in 8vo. 1649. There is a Manuscript of *Lactantius's* Works in the *Bodleian* Library, l. 4. 7. and elsewhere in *England*.

2. Many undeniable *Arian* Forgeries have been always palm'd and practis'd upon the earliest Antiquity, and some of them have been ever since publish'd with *Origen's* Works, viz. in the first Tome (*Edit Paris 1574.*) the three Tracts upon *Job*, and another set of Commentaries upon the same Canonical Text, translated by *Joachimus Perionius* the learned

learned *Cormariacensian* Monastick (whose frequent Monkish Miscarriages in that kind of Forging Midwifery have been own'd and censur'd by his own Consorts, *Jacobus Billius* in *Observationibus sacris*, *Possevinus*, *Labbaus*, &c.) wherein the Post-*Arian* Forgery is so barefac'd, that in the first Tract and in the Comments, *ad cap. 3. 7, 8. and 18. & alibi.* there is often mention made of the Martyr *Lucian* and the *Manichees* (names not in being in *Origen's* time) and the term *Homousian* or *Homousianist*, nick-names invented by the Blaspheming *Arians* long after *Origen*, &c. and the same Impudent *Arian* dares in those forg'd Commentative Tracts, adventure to make *Origen* say, that the *Homousians* were a Sect that fill'd the whole World, believing in three Gods; and brings in the *Homousianists* Infidelity, Heresy, and such like *Arian* Blasphemies. *Quid enim facias Impietatis & Scepticismi Patronis, qui ex omnibus seditatibus undecunque collectis teterimis Librorum suorum lacunas replere non verentur.* See the Preface and Notes to that Edition of *Origen's* Works, wherein the learned Editor, *Gilbertus Genebradius* (quondam Hebrew and Greek Professor at Paris, and afterwards an Archbishop in France) defends *Origen* from Pre-*Arianism*, as *Ruffinus* did before in the fifth Century in his Apology, *De Depavatione Librorum, præsertim Originis*; as also that Prodigy of learned Princes, *Joannes Picus* (whom *John Fox* our Martyrologist, places among the Precursors of the Protestant Reformation) in his *Apologia* defends *Origen* and other ancient Fathers from the attainder of Ante and Anti-Nicen *Arianism*, and from other Crimes and Misdemeanours, for which, at the vulgar Barr they commonly stand Impeach'd. *Picus's* Apology was printed with the rest of his Works at *Basil* or *Basle*, 1573. and 1601.

In the second Tome of *Origen's Works*, there be Footsteps also of the Jesuit *Turaiannus's* old Forgery, especially in the tenth and last Homily, *In diversas Novi Testamenti locos, super illud, Maria stabat ad Monumentum foris plorans*——'tis extremely and even lusciously Eloquent, containing a great deal of Designing and Pathetick Jesuitism, but nothing of Exotick and Gothick *Arianism*. Neither is there any great reliance to be put on *Origen's* 32 Tomes or Tracts upon *St. John's Gospel*; since upon the first Chapter there's mention made of the *Arians* and *Manicheans*, &c. Much of the same Judgment may be form'd of *Origen's Homilies* upon the *Canticles*, and of his *Commentaries* upon *St. Matthew*, and of his *Homilies* upon the *Psalms*, 36, 37, 38. as also of his sixteen *Homilies* upon *Leviticus*, with his six and twenty *Homilies* upon *Joshua*, &c. The best Edition of *Origen. De recta in Deum fide, contra tria Marcionistarum Principia, Eutrapio Ethnicæ hominæ Judice, Dialogi tres*, was first publish'd by our learned *Dr. Lawrence Humphreys* in the Year 1557. the Year before, it had been edition'd very imperfectly by *Joannes Picus Senator Parisiensis*, in 4to. at *Paris*, and some time after that, it had also been more imperfectly publish'd by the Monk *Joachim Perionius Cormeriacenus*. The Disputants therein nam'd for the *Marcionits*, are *Megethius, Marcus, Drosorius, Valens* and *Marinus*.

Origen's eight Books against *Celsus*, intitul'd in some Manuscripts, *ὁ κατὰ τὸν Κέλσῳ ἀληθινὸς λόγος* were first publish'd out of the *Palatin* and *Bavarian* Libraries, in *Greek* and *Latin*, by that learned Interpreter of the *Lutheran Church*, *Sigismundus Gelenius*, and reprinted with the Notes of *David Hasechelius*, of the same Religious Order of Protestants in the Year 1605. in 4to. at *Ausburg* in *Suabia*.

This Edition was very much improv'd by our learned *William Spencer*, quondam Fellow of *Trinity College* at *Cambridge*, An. 1658. in 4to. To which he added, *Origen's Philocalia*, *De obscuris Sacra Scriptura locis a sanctis Patribus Basilio Magno & Gregorio Nazianzeno ex variis Originis Commentariis excerpta* (first printed at *Paris* in 4to. 1618. by *John Tarin* of *Anglers*) in *Greek* and *Latin*, with the said Mr. *William Spencer's* learned *Annotations*, &c.

Origen's Dialogue against *Marcion*, and his Exhortation to Martyrdom, with his and *Africanus's* Letters concerning the History of *Susanna*, were publish'd by that learned Protestant, *Wetstenius*, at *Baste* in 1674. and again at *Amsterdam*, *Joh. Rod. Wetstenii Dissentatio de Historia Susanna*, in 4to. 1691. But some Fragments thereof had been printed before, by the Erudite Protestant Patrologists, *Hæschelius* at *Ausburg* in 4to. 1601. and by *Patrick Young* at *London* 1617. with *Jeb's* Septuagint *Greek Text* *synops.*

There was printed at *Lyons* in 4to. 1629. *Originis in libri primi Regum*, cap. 28. *De Engastrimytho Commentarius*, *Græce & Latine*, *Leone Allatio Chio Interprete*, cum *Eustathii Archiepiscopi Antiocheni & Martyris Dissertatione de eadem Engastrimytho adversus Originem*; & *Commentario ejusdem Eustathii in Hexameron*, cum amplissimis *Allatii Annotationibus & Singulari Syntagmate de Engastrimytho*. Long before that, the learned *Frederick Morel* publish'd in 8vo. 1601. *Originis sive alterius Doctoris quædam Scholia in Orationem Dominicam & Cantica B. Virginis, Zacharia & Simeonis*, *Græce & Latine*, &c.

Origen's eight Homilies upon the Prophet *Jeremiah* were translated by *Jo. Mathens Caryophilus Cretensis* and *Albatus*, and publish'd by *Michael Ghislerius* a Roman Theatin Monk, or of the Regular

lar Clercs, in the Edition of his three Tomes in folio, upon the same Prophet, at Lyons 1623. and some Fragments out of Origen's Commentaries upon Jeremiah's Lamentations, were edition'd by M. Antonius Agellius upon the same sacred Text, in 4to. Rom. 1598. One of those of Origen's Homilies, edition'd by the said Theatin Clerc, is deem'd by some to belong to Origen's Master, Clement of Alexandria, and accordingly was printed with the same Alexandrian Clement's Works last Year at Oxford, by our learned Bp. Potter, who intitules that Homily, *De Divite salvando*, or *Quis Dives sit salvandus*, as it was done before in the Theatin's Edition, &c. Some of Origen's Tomes or Tracts upon St. John's Gospel, were also translated by Ambrosius Mediolanensis Monachus Cassinas, &c.

Origen's Epistles to the Emperor Philip the Arabian, and to his Empress Severa, are of all hands confess'd to be ὑποβολιμαία or Supposititious, notwithstanding they are made mention of by Eusebius, H. E. lib. 6. c. 35. as well as the spurious Epistles of Paul to Seneca, and of Jesus to King Abgarus, mention'd by the same Eusebius, whom see also, *ibid.* lib. 7. c. 1. and lib. 6. c. 19. and the learned Valesius's Notes, *ibid.* p. 120. where he proves out of Longinus and Porphyrius, that there was a Platonick Philosopher, nam'd likewise Origen, who writ but very few things, and surviv'd the Christian Origen Adamantius some Years. Besides, the foremention'd, *ubi supra & alibi passim*, Didymus, Methodius, Basil the Great, Nazianzen, Ruffinus, Mirandula, Genebrard, Valesius, Halloix, Bp. Fell, Bp. Bull, Dr. Cave, consult also the noted Sorbon-Doctor, Jacobus Merlinus Viſturnienſis, who was the first Editor and Publisher of the General Councils in Print, fol. 1524. who do all to a Man, defend Origen from

from the Attainder of *Pre-Arianism* against all the Ancient and Modern *Arian* and *Socinian* pretenders whatsoever.

When that Glory of the *Gallican High-Church* and of the *Romish Low-Church*, *Daniel Huetius* was about his celebrated Edition of the foremention'd *Origen's Works*, he endeavour'd to procure a Copy of *Origen's Tract of Prayer* in general, and upon the *Lord's Prayer* in particular, from the Queen of *Sweeden's* Manuscript at *Stockholm*, but not being able to compass it as he was promis'd, and the Queen departing for *Rome*, her Library was soon dispers'd, and by that means the foresaid Manuscript, happen'd to be bought by the famous *Vossius*, Prebend of *Canterbury*, or his Son *Isaac*, who being Canon of *Windsor*, left that Manuscript among a great many more to the University of *Oxford*, whereof the learned Bishop *Fell*, finding that the said *French Bishop Huetius* did not enquire any more about the said Manuscript (which was thought to be the only one then remaining in the World) he had it publish'd with learned Notes and Supplements at *Oxford*, in the Year 1686. with this Title, *Οργενος περὶ εὐχῆς σύνταγμα. Oxonii, ἐν Θεατρο Σηλδωνιανῳ.* 'Tis dedicated by *Origen* to a Person of Distinction, call'd *Ambrose*, and his Sister *Tatiana*. The occasion of writing it, was, that the *Gnosticks* had turn'd the Scripture-Prayers and others into Conjurat[i]on-Formularies, and *Marcion* would not have the God of the *Old Testament* pray'd to; and one *Prodicus* glory'd to be the Inventor of that wicked Dogm, which condemn'd all manner of Prayer, tho' he seem'd to allow of Providence; but the learned Christians soon threw him out of the Seat of that Impious and Scornful Vanity, by Demonstrating that the Sectaries of the *Cyreniacal* Philosophers were the first Execrable Broachers

Broachers of that *Atheistical* Impiety, as *Origen's* learned Master, *Clemens Alexandrinus* relates it *Origen* seems to advance several unaccountable Paradoxes in that Treatise of Prayer; as for Example, he tells us there, " That the Stars are Rational Creatures, endow'd with free Will to Praise God, and that we may make Vows and Prayers for the Rising of the Sun, and that we must Pray to God, but only in the Name of his Son, and never to the Son alone; which no *Arian* nor *Socinian* will ever allow in those crude and bare Terms; neither did *Origen* intend them otherwise than as incompleat Propositions, as enforcing some particular Texts, such as *John* 16. 23, 24, 26. without diving any farther at that time into a full Concordance of Texts, which he left till another Opportunity, and then perchance he would consider only the Text before him, according to his usual method; which gave a great inlet to his Emulators or his Enemies, and to the *Arians* to make him or his Uncorrect and Guardless Writings to Dogmatize what they pleas'd, and to seem to Patronize any Heresy or Impiety, as occasion should serve those designing Sectaries. *Origen* complain'd of this Misfortune, while he was alive, and old *Jerom* and others after his Death. See in *Athen. Brit.* Par. I. p. 40. and Par. II. p. 227. &c. That *Sweedish* Manuscript was very imperfect and full of τῶν χασματῶν or Lacunary Gaps, which the learned Editors fill'd up with Conjectural Supplements, distinguish'd by Crotchets; otherwise the Example might be of dangerous consequence, tho' often preceded by the *Popish* Monks and *Jesuits* in their Editions of *Holy Fathers*, and particularly of *Origen*, even without any Land Marks to distinguish the Text from their

their Popish designing Interpolations or Stop-Gaps.

The learned Protestant *J. R. Wetstenius*, of the *Zwinglian Church*, publish'd at *Basil* in 1694. 4to. *Originis de Oratione Libellus, cujus Textus Græcus de novo cum Codicæ MS. Cantabrigiensi collatus, versio Latina passim correctior prodit, notis suo loco insertis. Accedit B. Marci Diadochi Sermo contra Arianos hætenus ineditus, nunc primum e Codice MS. Basiliensi Græco erutus, Versione & notis Illustratus a Joh. Rodolpho Wetstenio Patre, Eloquentiæ Professore Basileæ, &c.* Origen's against *Celsus*, was translated into French by *Elie Bouchereau*, in 4to. at *Amsterdam*, 1700. and since that into English, as I take it, &c. There was publish'd long before, at *Franckfort (ad Menum)* in 4to. 1691. *Originis Adamentii Opera, in duos Tomos distributa, quorum priori Exegetica Veteris & Novi Testamenti quotquot Editioni Huetianæ Græco Latine desunt, posteriori, reliqua ejus Scripta Latine & Græce explicantur, &c.* Lastly see, *Histoire des mouvemens arrivez dans l'Eglise au sujet d'Origine & de sa Doctrine. In 12^o. a Paris 1700.*

3. 'Tis well observ'd above 1200 Years ago, by that Ancient and καδολικὸς Honest Gentleman, *Vincentius Lirinensis* his famous golden *Commonitorium* (*mibi* p. 672, 655.) that the Writings of *Origen*, *Tertullian* and *Cyprian*, proved great Temptations to the Weak and Ignorant, as well as great Snares to the Obstinate and Ill-designing Innovators and Renovators of Rash Judgments: *Ut etsi in errore concipiendo Originis non fuit sensus, ad errorem tamen persuadendum Originis autoritas valere videatur. Sed & Tertulliani quoque eadem ratio est— & O rerum mira conversio! Absolvuntur Magistri, condemnantur Discipuli, Conscriptores Librorum filii regni erunt, assertores vero Gehenna suscipiet; nam quis illud sanctorum omnium & Episcoporum & Martyrum lumen beatissimum*

beatissimum Cyprianum cum ceteris Collegis suis in eternum dubitet Regnaturum esse cum Christo? —

p. 657. quod si quando aliquis Ecclesiasticus Magister a fide aberraverit, ad tentationem id nostri fieri providentia Divina patiatur, utrum diligamus Deum an non in toto corde & in tota anima nostra. Quæ cum ita sint, ille est verus & germanus Catholicus qui veritatem Dei, qui Ecclesiam qui Christi Corpus diligit, qui Divine Religionis, qui Catholica fidei nihil præponit, non hominis cujuscumque Authoritatem, non Amorem, non Ingenium, non Eloquentiam, non Philosophiam; sed hæc cuncta despiciens & in fide fixus & stabilis permanens, quicquid universaliter antiquitus Ecclesiam Catholicam tenuisse cognoverit, id solum sibi tenendum credendumque decernit; quicquid vero ab aliquo deinceps uno, præter omnes vel contra omnes sanctos, novum & inauditum subinduci senserit, id non ad Religionem, sed ad tentationem potius intelligat pertinere, &c. If this Vincentius had ever heard any thing of the Popes of Rome to be the Head of the Catholick Church or Center of Unity, as the Downy-Professor, Mr. Howarden pleases himself withal, he certainly had the most proper Theme and Opportunity that could ever be possibly thought of, but he was so far from Dreaming any thing of the Papal Supremacy, that he tells us, " That the Evidences produc'd upon
 " the Tryal and Condemnation of Nestorius in the
 " general Council of Ephesus, there were first Read
 " the Records of three late Bishops of Alexandria,
 " viz. Peter, Athanasius and Theophilus, then the
 " Testimonies of Nazianzen, Basil the Great, and
 " Gregory Nyssen; in the third place, the former
 " Votes of two deceas'd Bishops of Rome, Felix
 " and Julius, with the Co-equal Suffrages of Cyprian and Ambrose; upon whose Evidences alone Nestorius was condemn'd, as the same Vincentius, *ibid.*

684. (Edit. Ludg. 1572.) farther relates, *li sunt* ritur omnes apud Ephesum sacro Decalogi numero Magistri, Consiliarii, Testes, Iudicesque producti; quorum beata illa synodus Doctrinam tenens, consilium sequens, credens Testimonio, obediens Iudicio, absque odio, presumptione, & gratia, de fidei regulis pronuntiavit. Quamquam multo amplior Majorum numerus adhiberi potuerit sed necesse non fuit — p. 686. Inveſti etiam sumus in Nestorii sceleratam Presumptionem, quod sacram Scripturam se primum & solum intelligere, & omnes eos ignorasse jactaret, quicumque ante se Magisterii munere præditi, divina Eloquia tractavissent; universos scilicet sacerdotes, universos Confessores & Martyres, quorum alii explanassent Dei legem, alii vero explanantibus consensissent vel credidissent, totam postremo etiam nunc errare & semper errasse adseveraret Ecclesiam, quæ ut ipsi videbatur, ignaros erroneosque Doctores & sequuta esset ad quasque novitates obruendas & extinguendas; tamen ne quid deesse tanta plenitudini videretur, ad postremum adjecimus, &c.

There's not one word of the Pope's Prerogative, Legantine Authority, or the Pope's Purgatory, Prayers to Saints and for the Dead, Mass, Transubstantiation, or of any Popes Indulgences, Articles of Faith or Discipline; tho' 'twas as proper a place to treat of, or at least to mention some of those Papal Innovations, as it was in *Austin's Books, De Doctrina Christiana, De Cura pro Mortuis, De Unitate Ecclesie*, and almost all his Works and others of Antiquity; but both *Vincentius* and *Austin* with all the rest of the Holy Fathers, no more than the Holy Scriptures, speak not one word in express terms, nor writ one set Verse, Chapter, Book, Pamphlet, Libel nor Volume concerning any of those Popish Novelties, tho' opportunity, Time and Place were ever so often given; but all the Primitive

tive Christianity and Center of Unity, that ever any of them saw or taught, or writ or even heard of, was the Holy Scriptures and the only Catholic Point of Faith, *The Holy Undevided Trinity, three Persons and one God.* “Profecto si quid aliud
 “fidei in Primitiva Ecclesia necessario Usurpatum
 “vel rebus addictum necessariis, aut a primis ingeratum sæculis inaudiissent, frequentes inculcassent Scripturæ Theodidacti Authores, frequentes memorassent Primævi Patres, frequentes proclamassent vel saltem Historici, si non frequentes, saltem aliqui, si non aliqui, unus aliquis absque dubio. Nullus omnino author neque Libellus, neque Tractatulus quicquam tale prodidit, sed nec per quingentos annos significavit. Nullus extitit Scriptor neque Latinus, neque Græcus, neque Remotus, neque Citimus, qui rem tantam (de Deo Creato Ariano-Sociniane adorando vel de Diva Hyperdoulatrigo-Papistice invocanda) vel obscure jaceret in Commentarios, toto isto Primitivæ decursu Ecclesiæ. But Dr C — k and W.W. have a trick worth all that; *Ancient Creeds*, says the first, and *Ancient Fathers or Councils are but old Laws and Remonstrances*: What then? Is neither the *Law* nor the *Testimony* any thing to the *Arian* purpose? All Laws carry Reason and Equity along with them. But will neither Law nor Gospel go down with our *Arian* Doctor, but as it passes through his own Explanation-strainer; the Primitive Christian Writers doubtless understand Scripture as well as any modern *Arian* can pretend to; and indeed all their Arguments are but Demonstrations out of the very Words and Texts of Scripture. “Quo magis demiror illam exceptionem
 “Adversii superbam & fatuam, qui velut aquam

in profuente quæritans, sic in Scripturis confertissimis, Scripturarum penuriam objectat. Tantisper se Patribus assensurum dicit—dum sacris litteris adhærescunt. Num loquitur ex animo? Curabo igitur procedant armati atque stipati Christo, Prophetis, Apostolis, atque omni apparatu Biblico, celeberrimi Auctores, antiquissimi Patres, sanctissimi viri, Athanasius, Basilus, Nazianzenus, Nyssen, Chrysostomus, Cyrillus Alexandrinus, Theodoretus, Ambrosius, Hieronymus, Augustinus, Hilarius Pictaviensis, cæterique seculorum omnium Orthodoxi Scriptores; amplectantur Ariani, Sociniani & Papistæ, fidem illam, utinam amplectantur, quam hi patres amicissimi Scripturarum ex Scripturis extruunt; quas afferunt, afferemus; quas inferunt, inferemus; placet? Excrea; dic sodes; minime vero, inquis, nisi recte exponant; quid est hoc ipsum Recte? Arbitratu tuo; nihil ne pudet Lybyrinthi? Da mihi sententiam tuam; *Verbum Dei Creatum, ex verbo Dei inspirato.* Hoccine a vobis stat? Quis dubitat? Ego vero pernego. Consule Verbum Dei. Jam consului, minusque vobis quàm ante, faveo. Ah tamen planum est. Proba mihi; quia nos ne latum quidem unguem discedimus a verbo Dei. Ubi est acumen tuum? Semperne capies pro Argumento, illud ipsum quod ponitur in quæstione? Quoties hoc jam inculco? Num tu evigilas; num faces admovendæ sunt? Dico a te perperam exponi Verbum Dei; testes habeo quindecim ætates; ista sententiæ, non meæ, non tuæ, sed harum omnium. Stabo sententiæ Verbi Dei: Spiritus ubi vult spirat. Eccum quos gyros, quas rotas fabricat? Hic nugator, tot verborum atque Sophismatum Architectus, nescio cui formidolosus esse queat, molestus erit fortasse: Molestiam Lectoris

“*Storis prudentia sublevabit, formidinem res eripuit.*

As for *W. W.* he pretends to prove his *Arianism* by the Primitive Christianity of the three first Centuries, and some part of the fourth, but mentions little or nothing of any of those Primitive Records, which make all intirely against his *Arian* Blasphemies, as has been shewn over and over already, enough to convince the most obdurate Heart and most harden'd Conscience in the World, except his own and *C—k* his Brother in the *Arian* Iniquity, as may be seen to a Demonstration in a new Book, intitul'd, *Sandapila Silicernio Quinti Evangelii, hoc est, Arianismo & Socinianismo ad Orem efferendo humeris ac nisu valentissimorum quatuor succollatorum, Doctorum Edwards, Hancock, Wells & Magistri Thirlby. Impress. Amstælodam. 1716. sumptibus Philotriadis*, wherein 'tis made to appear, that *Justin* the Martyr's Writings with those of *Irenæus*, *Clement* *Alexandrinus*, *Tertullian* and *Cyprian*, were never suspected to favour the *Arian* Doctrines by any Person in his Senses for 1600 Centuries, nor then to any positive purpose, till the last Century, when *Petavius* and *Sandius* with some few others for different ends took upon them to attaint those Virgin-Ages with *Pra-Arianism*; nay, *Justin* was taken all along even by most of our own *Arians* or *Socinians* to have been the first Father of the *Homousian* Orthodoxy; and as to the few *Spots* or *Nevi* and *σφάλματα*, that may be found in those early Elucidations, he remarks, that in the beginning of the Reformation some *Protestants* seem'd too forward to exaggerate those few Frailties and Mistakes of most of the said Ancient Fathers, with the intent only to hold the *Papists* fast and pin them down, to the only infallible Christian Rule of Faith and to the

Manuscript

Manuscripts of the holy Fathers, Interpreters or Translators of the only Infallible Christian Rule of Faith, viz. the Holy Scriptures; especially, till they could be more at Leisure to search into the Mss. of those Ancients, and find out how far the Papists had deprav'd and corrupted the Writings of those holy Fathers: whereof the first Editions before the Protestant Reformation, were very imperfect, and oftentimes interpolated with Popish Scraps to serve their Romantick Turns. Which made some of our first Protestant Criticks to be too lavishing of their Contempt, and even Censures upon those venerable old Christians as well as against the Popish designing and corrupt Publications of their Works; as may be seen in *Math. Flaccus Illiricus's* Centuries, and *Cassian's* Dialogues: whence the valiant *Zwinglius's* Cavalier-Expression was much exagitated by the Papists; viz. *Quid mihi cum Patribus potius quam cum matribus?* And our great Doctor *Laurence Humphrey*, seem'd to allow it as an Inadvertency, or Unadvisedness in *Bp. Jewels's* Life, to have appeal'd to the Fathers; tho' both were admirably well read in all the Patrological Prints and Mss. which they found, when Collated, to have been often tamper'd with all.

Another Reason of casting those *Arian* Slurs upon the weakest and most open, or lyable to be expos'd, Parts and Passages of those oldest and plainest *Fathers* and Writings, was the unfortunate Necessity of Self-Defence lay'd by the Episcopal Reformation upon *Calvin's* Presbyteral Order: whose brightest Members thought themselves oblig'd to lay open, and expose the least Deformity, or Human Frailty, they could discover or search out in the earliest Patrology, of the best establish'd Credit; as may be seen in *Verdier* and *Vignier's* Biblio-

theques, in *Scultetus* and *Rivet*, in *Dailleus* and *Jurieu*, *Salmasius* and *David Blondel*, *Matthew* and *Daniel Larroque*, in their respective Patrological Censures.

But the Learned Members of the Church of England always stood up for the current Credit of the Holy Fathers, as 'tis apparent by the Critick Eru- dition, still extant, of Bp. *Jewel* and Bp. *Andrews*, Dr. *Reynolds* and Dr. *Humphreys*, Dr. *Whitacre* and Dr. *Perkins*, Dr. *Hammond* and *Robert Cook*, Bp. *Usher* and Bp. *Walton*, Bp. *Pearson* and Bp. *Fell*, Bp. *Hall* and Bp. *Taylor*, Bp. *Bull* and Bp. *Beveridge*, Dr. *Hicks* and Mr. *Hughs*, Dr. *Mills* and Bp. *Potter*, and especially Dr. *Cave*, in his *Apostolici*, pag. 199. where defending *Clemens Alexandrinus* from *Arianism* and *Socinianism*, And it is, says he, no Wonder, if the good and pious Men of those Times, who were continually engag'd in fierce Disputes with the Heathen on one Side, and Jews and Hereticks upon the other, did not always ἀποτομήν divide the Truth aright in some nicer Lines and Strokes of it: The best is, their Piety and Serviceableness in their Generations, in which they liv'd, and the singular Usefulness of their Writings to Posterity, since they are dead, abundantly enough weigh down any little Faillures or Mistakes that dropt from them — p. 211. *Pammelius* has reduc'd *Tertullian's* Paradoxes to 31. — p. 281. However, nothing can be more true and modest than what St. *Hierome* observes in such Cases, that it's great Rashness and Irreverence (*Apolog. Advers. Ruffin.* l. 2. p. 219. Tom. 2.) presently to charge the Ancients with Heresie for a few obnoxious Expressions, since it may be, they err'd with a simple and honest Mind, or wrote them in another Sense, or, the Passages have been since alter'd by the Ignorant Transcribers &c.

There-

Therefore, 'tis no Wonder that the *Arians*, *Soci-nians* or *Papists* may possibly cull out a Line or two, or two or three Sentences here and there out of those timely Christian Conveyancers of the primary Centuries, that may possibly seem, in some Lights particularly, to be of the same Colour and Complexion with some Sectary exotical Tenets: But then a Person must be supinely careless of his Soul as well as Credit, to hazard his Salvation, or even his Reputation upon such Bitts and Scraps of patcht Work-Citations; and still much more ridiculous, if possible, to put any Stress upon Nuncupative Wills or Quotations, that might have dropt by Chance, or by Provocation or Temptation, or for a Design or Tryal, or in Jest, whether from one's Mouth or Pen: as that male-pert *Arian* W. W. catcht at some Guardless Expressions that fell from Dr. *Grabbe* and *Alix* in Conversation, and then pretended to drag them into his Heresie (as *Arius* would have done with his Bp. *Alexander*, whom he would have threap'd down, that 'twas he that had taught him the Doctrine of *Arianism*, see in Part. 2. p. 241. *Athen. Brit.*) whether they would or no. For doubtless, there ought to be Grains of Allowance to be insisted upon, both in Writing and Discoursing: otherwise all Humane Commerce and Society might breake up at once, and disperse once more from another Babel of one another's Catch poling Watch-words without any precautionary Ward-words.

So that those few ambiguous Phrases, or loose or free Sentences or independent Sayings, that may be met withal in the early Christian Registers, can be of no other Use than to stand for Shades of Human Frailty and Weakness, or Spots of Human Degeneracy and Corruption; or, as *des coups dans l'air*, ou *quelque fois finement*, *quelque fois rondement*, or as experimen-

perimental Turnes, or Tryals of Skill, as being either myssical Maxims, or mysterious Sequals, or unguarded Slips, both in Ecclesiastical and Civilian Writings, and in Authors as well as in Conversation.

How fond soever the *Arians* and *Papists* may be, to pick up and make Use of such Pattological Clippings and Coynings, for to serve their present Turns; 'tis not to be doubted, but that both have suffer'd for want of distinguishing between their pretended Friends or Patrons's accidental or complimentary Expressions and their deliberate Treaties and open Conversation; which was all they meant to stand by, in Case of a Pinch: For, 'tis certain, our new *Arians* had more Innuendo-Citations out of Scripture-Friends, and more Patrological Quotations from and for more Patrons, than would ever stand by or to the Text, or ever intended to come up to the Proof of *Arianism*, but rather prov'd the contrary, or at least prov'd not so effectual, as the By-Treaties seem'd to give Hopes. The *Papists* are flagrant Instances, and sad and dismal Monuments of the vain and dangerous Relying upon incidental Quotations, and half-meant or accidental Authorities of the Modern High-Church-Fathers, as well as of the Ancient Church-Writers: for both *Papists* and *Arians*, by a Fatal Analogie veryfy'd by wretched Experience, have seen, felt, heard and understood, often enough (whether they have Grace to own it or no) that citing and depending upon the Half-Sayings and whole Complements of their pretended Favorits, bear's a wounded Proportion with the Parallel Allegations, out of the Byass'd and By-Expressions of some of the Primitive Fathers by Scraps and by Halfs: whose entire Treatises have

no such Purport no more than Titles of any such
Matter

Matter, to their Books; no more also than the present pretended High-and Low-Favourers of *Arians* and *Papists*, will afford or venture upon any Set-Treaties for the Embracing or Settling of *Arianism* or *Popery*.

Neither indeed ought it to be look'd upon as civil or fair Dealing, or any way satisfactory, to alledge a Scrap or two out of an Ancient Author, and then conclude him and all his Friends and Neighbours to have been of and for that Doctrine, which those chance-Propositions or incident Expressions seem to insinuate a far off, and perchance foisted in or interpolated into the Bargain, no more than it would be civil or fair to judge Persons to be *Arians* or *Socinians* or *Papists* or *Jacobites*, because one drops now and then a Word or two, that may seem to extenuate or excuse some of those Schisms and Heresies in some Measure or other; which to do, is doubtless in good Casuistry a rash Judgment at least. For it would be absurd as well as wickedly, rash and uncivil to conclude, because a Person say's that *Arianism* was formerly much favour'd by the Admirers and Followers of the *Platonick* Philosophy, which was most read amongst the Ancient Fathers; therefore such a Person must presently be for Believing and Adoring a created God, and that his holy Spirit is a Creature created by a Creature, the Son of God; or because, the primitive Christians did speak and write but sparingly, and obscurely, of that holy Mystery of the blessed Trinity, therefore they did not believe it, or were for *Arianism*: or because another should say, that the holy Scriptures seeme to be more earnest for the Inculcating of Christ's Humanity than his Divinity, therefore he or they did not believe Christ's con-supreme Godhead, no more than the *Socinians*; or, because a
third

third might say, that there be some short Passages in the holy Fathers, that seem to squint towards some of the Articles of Popery, therefore he or they must presently be *Papists*; or, because a fourth might let loose a Word or two, or propose a Glass or two, in complaisance to the *Popish* Pretender, by way of Hereditary Right, therefore must it be concluded, that such a one is as ready to appear *ex professo* for him in Print or Field, and to draw Sword and Pen for him as avowedly, as to speak or play the Fool for him, or to act a little for him by the by, *quasi per transennam, vel obiter*, or, perchance sometimes in Passion as well as in Jest, or between Jest and Earnest, for him? No, no; those are only accidental Sayings, or at-a-random Shots, *des coups dans l'Aire*, or a Rhetorical Florish, or at most a Problematick Essay.

But when an Ancient or Modern Author treats on set Purpose upon a particular Matter, and takes it for his Subject, Theme, Argument or Title of the Tract or Book, then his Resolution or Declaration thereupon, is what may be rely'd upon as his undoubted Belief, and presumptively or probably the unanimous Opinion of all the rest of his Fellow Professors, at least in that Time and Place, unless the contrary evidently appear's: But as for such an Author's incidently, mentioning some things, and saluting only other Materials or Intentions in the Course of his Explanation or Argument, and then to pick up such accidental Proposals, or rather Supposals, and father or charge such transitory Salutations, as the fundamental or considerable Opinion, Resolution, or Constitution of the Place, Time or Persons, is neither fair, nor safe, nor civil, nor conclusive, nor satisfactory, but rather 'tis to use one self and others very scurvily, and very deceitfully.

How-

However, the *Papists* and *Arians* chuse sooner to expose the Nakedness of the Holy Fathers, and the primitive Reservedness upon that fundamental and characteristick Mystery of Christianity, than not to usurp and monopolize to them selves some poor traditionary or arbitrary Barriers, for the better to secure and garrison the Chimerical Cittadel of the *Arian* primitive Christianity, and of the *Popish* Church-Authority, to declare gradually and occasionally new Articles of Faith in *Popery* and *Arianism* as subdividual Worship and individual Adoration to Created Beings, which the primitive Christian Ages had no Occasion, it seems forsooth, to explain, or know much of the Mysterious Christian Trinity to any great Purpose, unless it be to that of *Antibomousian* Heterodoxy.

Which *Arian* Piece of the *Romish* Church-Machia-villian Policy, and self-inconsistent Treachery, and the rebellious *Popish* and *Arian* Ecclesiastick Perjury, Mr. Francis Pollet the Anti-Arian Author before us, lashes with the *Ironia*-Scorpion, thus in part: --
Justine Martyr, & Irenæe, Christiani duo fulmina belli, pudet me vestri: plusquam pudet, piget què me pariter vestri, Ignati & Theophile Antiocheni, Clementes Romane & Alexandrine, Polycarpe Smyrnenfis & Melito Sardi-censis, Gregori Thaumaturge & Methodi Tyriensis, Ter-tulliane & Cypriane, Dionysi Alexandrine & Victorine Pi-tabionensis, Arnobi & Lactanci, Christianæ Sapientiæ so-les, quid est quod tam obscure locuti estis, ut nulli per ve-stra trina sæcula vel totidem subsequentiæ vos potuerint intelligere? nec vestrum quisquam valuerit vel voluerit primævam Christianitatem explicare, vel minimum tra-tractatulum, vel unicum saltem capitulum majoris alicu-jus Operis vel titulum libri vel versiculum ex professo de Apostolicis scilicet Ariani vel Papistici Dogmatis placitis perscribere vel indigitare? Errarunt scilicet trina illa sæ-cula;

cula; non gustarunt arcanam Arianorum & Papistarum expositionem: Orthodoxam enim sine Papistica vel Ariana hyperdoulia Doctrinam tenuerunt mordicus ignarissimi & ignavissimi istorum seculorum homines. Athanasi, Basili, Nazianzene & Nyssine Gregorii, cur non audiistis tam doctam tam primævam Arianorum & Papistarum distinctam Interpretationem priusquam in Orthodoxæ Doctrinæ errores induceremini? O stulti Pelusiotæ, Synesii, Chrysostomi, Epiphanii, Theodoreti & Alexandrini Cyrilli! O amentes Hillarios, Ambrosios, Hieronymos, Augustinos & Prosperos! O nullius Sapientiæ & Consilii omnium Ordinum religiosos Christianos, qui in Canonica Orthodoxia Sacramentum conjurastis! sed quoniam præterita mutare non possumus, quid cessant omnes hodierni Christiani, quari & ignari, sapientes & insipientes, docti & indocti, prudentes & imprudentes, veterem primævæ Christianitatis Doctrinam eliminare, & Arii, Aetii, Eunomii, Nicomediensis Eusebii, vel Socini, Crellii, aut Sandii, vel quidem certè nostratùm Bidellii, Whistonii & Clarci immania indigestaque placita proponere, præferre, inculcare & sectari? quid dubitant, Whistonianam vel Clarconianam lucem, omnium seculorum nocti lucivè præponere, & omnes alios omnium primævæ Christianitatis ætatum Doctores & Theologos uni præclarissimo Whistonio vel Bidello aut certè Claro postponere, ac eunctos alios Ecclesiæ Anglicanæ cæterorumque Protestantium omnium religiosos ordines uni florentissimæ Whistoniano-primitivæ Sæctæ vel Arianorum conciliabulis posthabere? quid inquam, cessant omnes Ariano-Whistonianæ Hyper-reformationis incuti colla & corda sua submittere? quid hæsitant? sed sentio me modestissimo Whistonio ruborem excussisse: ipsius, symmystæquè Clarci verecundiæ, ad primitivæ Christianitatis laudes rediviturus, parco &c.

— Infelices terquè miseri Ariani, Papistæ & Soci-niani, qui in iudices suos (sacrarum scilicet Litterarum Scriptores & primævæ Christianitatis Patres) omnium
seculo

saeculorum consensu atque approbatione consecratos, tam effuse debacchantur, contumacium reorum more, qui eos à quibus justè damnati sunt & certissimæ morti addicti, probris ac conviciis in summâ rerum suarum salutisque desperatione onerare non verentur! &c.

Thus Mr. Pollet goes on to shew, how the *Papists*, *Arians* and *Socinians* unanimously agree, not only in their Grand-Principle of Adoring & Worshipping some Created Being with the mental Reservation of the Degrees of Comparison in Religious Worship as well as in Civil Policy, but also that the *Papists* agree in like Manner with the *Arians* and *Socinians*; as to their unanimous occasional Slight and Contempt of the Sacred Canon of the Holy Scriptures, as imperfect and mutilated in some Respect or other; even as to equal such Books and Authors, as the Pseudo-Apostolical Constitutions, to the Infallibility of the Canonical Bible: For, as the *Papists* thrust the Apocrypha into the Sacred Canon, so our new *Arians* are for having the said Constitutions as a part, if not the Best of the New Testament, which they pretend have been corrupted in several Places by the *Athanasians*. And Mr. Pollet further shews, that the *Papists* likewise occasionally agree with the *Arians* and *Socinians* in their Slight and Contempt of the Primitive Fathers as well as in corrupting and forging many of them. And tho' the *Papists* pretend that the *Arians* were condemn'd at the Council of Nice, chiefly by the Force of Tradition, yet the *Arians*, *Socinians* and *Papists* do also occasionally agree in Extolling Tradition as equal to, if not above the holy Scriptures, in several Respects or Occasions. See Part. 2. of this *Athen. Brit.* pag. 40. & *alibi passim &c.* Now, that

The *Papists* also rejecte the Authority of the Fathers, when they think fit, is plain, from their Cham-
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pion Bellarmin, lib. 1. De Sancto. Beatitud. cap. 6. where he says, *Justini, Irenæi, Epiphaniæ atque Occumenii sententiam non video, quo pacto ab errore possimus defendere.* And from their primipiler Jesuit Salmeron, in Epist. ad Rom. lib. 2. Disp. 51. *Primò quidem (says he) agunt multitudine Doctorum; quos errare in re tanti momenti non est facile admittendum. Respondemus tamen ex Augustini lib. 1. de Moribus Ecclesiæ, cap. 2. Tum ex B. Thomæ Doctrinâ, locum ab Autoritate esse infirmum. — Sed illud asserimas, quo Juniores ed perspicaciores esse Doctores.* And also from another first-seiz'd Jesuit, Pererius in Rom. 8. Sect. 106. *Græci Patres nec pauci etiam Latinorum Doctorum arbitrati sunt, idquæ in Scriptis suis prodiderunt, causam Prædestinationis hominum ad vitam æternam esse Præscientiam quam Deus ab æterno habuit. — Sed hoc videtur contrarium Divinæ Scripturæ, præcipuè autem Doctrinæ B. Pauli.* Idem ibid. Sect. III. *At enim verò Præscientiam fidei non esse rationem Prædestinationis hominum, nullius est negotii multis & apertis Scripturæ Testimoniis ostendere.* Idem ibid. Sect. 109. &c. *Tho' all Protestants agree with Augustin, that old Standard of the Western Orthodoxy, in his Epist. 19. Solis eis Scripturarum libris, qui jam Canonici appellantur, didici hunc timorem honoremque deferre, ut nullum eorum Authorem scribendo aliquid errasse firmissime credam &c. — Ecce qualibus & quantis Pelagius prædicat laudibus, quamlibet sanctum & doctum virum Ambrosium, nequaquam tamen Autoritati Scripturæ Canonice comparandum &c.* Idem Augustin. De Gratia Christi, lib. 1. c. 43. And with Voluminous Testatus's Saying in 2. Part. Defensor. cap. 18. *Sed nec ista argumentatio valet, scilicet, isti homo scit aliquam conclusionem, quam nescivit Augustinus; ergo est Sapientior Augustino &c.* Neque cuiquam obscurum est, quin posterioribus ingeniis multa sint in Evangeliiis quàm ex Scripturis cæteris, nunc excussa luc-

lentius & intellecta perspicacius quàm fuerunt olim &c. Joannes Rossensis in Confut. Assert. Luth. Artic. 18. Vide Cajetan. in Genes. 1. & Didac. Stell. Enarrat. in Luc. cap. 10. & Maldonat. in Joannem, 6. 62. Non nego me hujus Interpretationis Authorem neminem habere. Sed hanc eò magis probo quàm illam alteram Augustini &c.

That the Papists and Arians agree'd also as to their innate Principle of corrupting and forging Patrological Works in general, tho' not as to their several and same particular Passages, is demonstrable from one and the same Commentaries upon St. Matthew, commonly attributed to St. Chrysostom, and call'd *Opus Imperfectum*, and plac'd in Tom. 2. Oper. Chrysost. and divided into 54 Homilies: whereof the 11th was castrated by the Papists, as to the Words against Transubstantiation, viz. *In quibus Vasis non est verum Corpus Christi, sed mysterium corporis ejus continetur &c.* Which Words were printed in the Editions of 1487. and Basil 1530. and others: But were left out in the later Editions, at Antw. 1537. and at Paris 1543. and 1557. wherein likewise, Homil. 19. are interpolated to the same Purpose, these Words, *Sacrificium Corporis & Sanguinis Christi*; whereas the old Impressions have, *Sacrificium Panis & Vini &c.* But the Arians chopt and chang'd innumerable Passages in almost all those Homilies; yet the 44th (of the Commelian Edition 1603.) was so express against the Arians, that it ever baf'd all the Arian Forgery — *Perversâ interpretatione claudunt januam veritatis, dicentes, Filium minorem Patre; cum secundum dispensationem carnis dicatur Minor. Et nec ipsi (Ariani) intrant in veritatem Scripturæ propter avaritiam &c. Consulantur etiam, Chrysostomi in Joannem Commentarii diligenter ab Ariannorum fœcibus purgati. Paris 1557. &c.* And in the 5 Books de Sacramentis, ascrib'd to St. Ambrose, the Papists castrated those Words (*ut sint quæ erant*) out of the 4th

Book cap. 4. in the *Roman* Edition 1580. and *Par.* 1603. tho' they were printed in that of *Antwerp*, 1534. (which I have now before me) as well as in those of *Basil*, 1492. 1527. 1567. And as I take it, in that of *Paris* 1586. see more *Popish* Corruptions of that kind in *Tom. 11. Biblioth. PP. Edit. Colon.* p. 44. & *inter Opera Fulberti*, fol. 168. *Edit. Paris.* 1608. *cum Notis Caroli de Villiers. & Index Expurgator.* pag. 5. and 7. *Edit. Antwerp.* 1571. *de Opusculo Sacramentario Ratriami seu Bertrami &c. Nec non Tom. 6. Biblioth. PP. Edit. A.* 1589. *Col. 78.* where the *Romish* Interpreter of the Liturgical Canon of the *Æthiopic* Church, in Consecration leave's out the Word (*Panis*,) which in the *Æthiopic* Dialect is plac'd in the Form of Consecration thus, *Hic Panis est Corpus meum*; as the *Popish* Scholiast own's himself in the first Edition of that *Universal Canon*, publish'd at *Lovain*, 1550. in 4to. See also *Sigebertus's* Chronicle ad An. 1051. which was castrated by the *Popish* Editors, at *Paris* 1513. and 1589. *Tom. 7. BB. PP. Col. 1490.* in Hatred to *Berengarius*, till *Miræus* restor'd the Omission, for meer Shame, out of the Original Mss. in his Edition of *Sigebert* in 1608. at *Antwerp*. More of this kind of the *Popish* Forging of Evidence may be found in our excellent *Dr. James's* Works, &c. turn likewise to *Vol 1. Pref. p. 9.* *Athen. Britan.* and *Vol. 2. possim*, where the *Arian* Forgeries of all Sorts are trac'd from time to time, and the Attainders brought by ocular or contemporary Evidence beyond all Exception; with the Authentick Records of the several Convictions of the respective *Arian* Criminals in all Ages, for Forging of Letters, Tracts, Synods, Records, Canons, Councils, and Apostolick Constitutions: as well as for stirring up privat and publick Persecution against the *Homousian* Orthodox: of which *Arian* Forge-

ries some were re-anvill'd again by the Jesuit *Turrianus*, and laid Clayme to, by some Modern *Arians*, who pretended to bring a Cross-Inditement against *Athanasius*, who has an undoubted Right to vote as one of their chief unspotted and unexceptionable Judges, whom the *Arian* condemn'd Wretches in vain endeavour to persecute as a parti, that they might the better with some Colour revive an unsustainable Cause, so often sunk, and so often irretrievably baffled.

C H A P. III.

Of the Oxford, Cambridge, and other Protestant Writers, that contributed to the Publication of any of the Ancient Christian Writers or Classical Writings: with a Parallel of other Publishers of the same kind, in other Ages, Nations and Professions. In Answer to the Popish Emissary Mr. Howarden, and to the Arian Missioner W. W. who would feign bear us down as well as bear us in hand, that not only all primitive Christianity, but also all Modern Learning, and most of the greatest Scholars ever were of their respective Sects and Factions of Popery and Arianism.

I Have spoken already in the first Part, of *Wakefield*, *Shirwood*, *Sr. Thomas Elliot*, *Ludovicus Vives*, and *Erasmus*, who alone was the primary Publisher of most of the holy Fathers, as well as of the

the most considerable of the Heathen Writers, and the very first Editor of the New Testament in Greek: most of which Editions he perform'd at *Basil* in the Protestant *Switzerland*, which Mr. *Howarden* so wonderfully slight's and contemn's as a Protestant barbarous Corner of Ignorance, and of more than a Popish Darkeness, if possible: tho' that one little Protestant Town, with *Erasmus*, *Gesnerus* and *Albanus Torinus*, contributed more to the Restauration of universal Learning, than all the Popish Universities in the World besides. Yet that confident Papal Emiffary Mr. *Howarden* in his slight Skirmishes, Part. i. pag. 121. and 122. dare's propalate his Ignorance so far as to say, The *Swissers* have no University: Nor can I find, that they were ever fam'd for Litterature &c. See in *Athen. Britan.* Part i. p. 30. to p. 49. Pref. the full Confutation of Mr. *Howarden's* Romances &c.

Bp. *Jewel* was the first that discover'd, with the *Centuriators*, the Popish Forgeries and spurious *Reliquia* attributed to *Pseudo-Abbas Babylonius*, *Hypolytus Martyr*, and *Amphilochius*. ABp. *Parker* and *John Fox* were the first that edition'd any of our Ancient Historians, and the Gospels in the Saxon Language, with some of the Writings of *Ælfric*, who from being Abbot of *Malmsbury*, was made *Episcopus Cridiensis, non qui primum Abbas Abendonien-sis postea Cantuariensis Archi-Episcopus factus, apud Gul. Malmsb. lib. 1. de Gest. Pontif. Angl. & Ingulph. Croy-land Histor. fol. 503. Edit. Lond. &c. Evangel. Saxon. Edit. Lond. 1571. in 4to. Ælfred. Res Gest. Lond. 1574. Homil. Ælfric. Impress. Londini per Joan. Dainum &c.* Whereunto may be added the Saxon Publications, made by Mr. *L'Isle*, *Wheelock*, *Smith*, Dr. *Hicks*, *Sommer*, *Wanley*, *Elstob* and *Gibson*, who dos not indeed seeme to know much of what he talk's of, or at least not so much as the rest, unless upon the

the Credit of those he transcribes from, as he says of another. Sr. J. Cheek, who publish'd *Leonis Sapientis Imperatoris Tactica*, with a new Translation out of the Greek, and with Notes, at Basil 1554. &c. Dr. John Raynold's was the first that prov'd *Cyrril of Alexandria's* pretended Book, call'd *Thesaurus*, to have been interpolated by *Thomas Aquinas*, or some body else for him, out of the same Popish Fryary. The same Learned Dr. Raynolds likewise first discover'd the Supposititiousness of the Book, *De Vita Prophetarum*, Father'd by the Papists upon *Epiphanius*. He was also one of the first that prov'd the Papal Decretal Epistles to be forged. *Consule sis quoque Gulielmi Whitakeri, & Gulielmi Lambardi, opera &c.* Patrick Young, Bp. Cosin, Bp. Creighton, Patrick Young, Gul. Gordon, Humphrey and Edw. Lbuid, Edw. Brown &c.

Our Great Dr. Laurence Humphrey, was the first Editor, and Interpreter of the five Books of Commentaries, writ by *Cyrril the Patriarch of Alexandria*, upon the Prophet *Isaiah*. He also publish'd from the best Mss. *Origen's Tract De recta in Deum fide contra Marcionistarum Principia*, Edit. 1557. See above here p. 28, 39. where also may be seen *Will. Spencer's* Editions of some of *Origen's* Works, with the like Editions of *Origen*, by Bp. Fell and *Wetstenius* a Swiss Prot.

But our most Famous Editors of Antiquity are, Bp. Walton, Bp. Pearson, ABp. Usher, Sr. Henry Savill, Sr. Henry Spelman, Sr. Will. Dugdale, Will. Cambden, Sr. Roger Twisden, John Selden, Dr. Thomas Gale, Henry Wharton, Fulman, Hearn, Dr. Mills, Dr. Cave, Dr. Barnes, Dr. James, Bp. Potter, Bp. Bull, Bp. Beveridge, Mr. Rymer, Mr. Madox, &c. John Loyd publish'd *Barlaamus de Primatu Papæ, & Josephus de Maccabæis &c.* Robertus Cocus publish'd his *Censura quorundam Scriptorum, quæ sub nominibus Sanctorum & Veterum quorundam Auctorum à Pontificiis citantur.* Lond.

1614. & 1623. in qu. & Helmstad. 1655. 8vo. Likewise Bp. Richard Montague publish'd several things of Antiquity, as Pocock, Greaves, Guyse and Hyde, edition'd some Oriental Originals &c.

But particularly the zealous and Learned Dr. Will. Perkins must not be forgot, who presently discover'd the Jesuit Francis Turrianus's Pseudo-Apostolical Constitutions to be Apocryphally forg'd, in his Problem pag. 8. where he says, *Author Constitutionum Apostolicarum se prodit, ubi dicit verum æquinoctium incidere in viceßimum secundum diem mensis duodecimi, qui appellatur Dystros, sive Martius: at Christi & Apostolorum sæculo, æquinoctium fuit, 25. & non 22. nisi post Nicænum Concilium. Hoc vidit Carolus Bovius & excusare non potuit. Citarunt quidem aliquando Veteres, Constitutiones & Dispositiones Apostolicas, sed non scriptas (ut fatetur Basilius lib. De Spiritu Sancto, c. 27.) immò ne scriptas quidem à Clemente, quia nomen ejus non apponunt nisi posterioribus sæculis &c.* In that traditionary Sense the Learned Græcian of the 7th Century J. Nicæus, De Festo Natalitiorum Jesu Christi ad Zachariam Armeniæ, mention's a certain Apostolical Constitution of James and other Apostles, &c. apud Cave Hist. Lit.

Those of the Protestant Reformation in general, that, appearing against Papists and Arians, interpreted, illustrated or publish'd some of the Ancient Christian or Classical Writers, were (Alphabetically) Alb. Crantius, B. Rhenanus, Bilibaldus Pirkenimerus, Chr. Jussellus, C. Lycosthenes, D. Heinsius, D. Chytræus, Draudius, D. Erasmus, Eobanus Hessus, Edw. Liveleius, Ernestus Grabbe, Fr. Patricius, Fr. Fabricius, Fr. Portus Cretensis, G. Cassander, G. Heduo, G. Hornius, G. Steveckius, G. Ranchinus, G. Peucerus, H. Putschius, H. Bahgetius, H. Ernstius, H. Zanchius, H. Grotius, J. Colvius seu Colutius, J. Cuspinianus, J. Hospinianus, J. E. Gherardus, J. Fr. Gronovius, J. J. Benterus, J. Latus, J.

de Clerc, J. G. & If. Vossii, J. Letznerus, J. Lonicerus, J. Ouzelius, J. Reuchlinus, J. Rutgersius, J. Mercerus, J. à Wover, J. Gastius, J. Sturmius, If. Causabon, L. Bail, Laur. Valba, L. Lavatherus, L. Molinæus, L. Vives, Mich. Neander, N. A. Gravacius, N. Vignerus, N. Zegerus, Peter Alix, P. P. Vergerius, P. Scriverius, Q. Florens Christianus, Reynerus Reyneccius, R. Lorrichius, R. Padson, R. Gualverus, S. Arcerius, S. Gelenius, S. Sisæbellus, S. Grynæus, S. Schardius, Smidelinus, Stancharius, Tanaq. Faber, T. Canterus, V. Opsopæus, Z. Palchenius, &c.

Those of the Religious Order of the *Lutherans*, that appearing against *Papists*, *Arians* and *Socinians*, did interpret, or illustrate, or publish some of the Ancient Christian or Classical Writers and Writings, were, *Abrahamus Bucholtzerus, B. J. Heroldus, C. Urstius, C. Pelargus, Ch. Sturmius, C. Rittershusius, D. Hæschelius, E. Ebingerus, G. Barthius, Gebhardus Elmenhorstius, G. Calixtus, G. Fabricius, H. Nuenarius Comes, H. Wolfius, Joach. Camerarius, Joach. Zechnerus, J. Andr. Quenstedius, J. Fichardus, J. Gherardus, J. Seccius, J. Sleydanus, J. Woegelinus, L. Lossius, Mart. Crusius, M. Kemnitius, M. Lutherus, M. Dresserus, M. Fl. Illyricus, M. Mollerus, Phil. Melancton, Seb. Munsterus, Sethus Calvisius, V. Forsterus, U. Velenius, Coppetius, and Joan. Langius Erfurtenensis*, who was one of the first Publishers of *Justin the Martyr*, and of *Epiphanius's Works*; and *Thomas Illigius*, who publish'd the last Edition of the Writings of the two first Apostolical Centuries, with a full Confutation of the *Pseudo-Denys the Areopagit's Works*, against the *Papists*, as well as with a full Conviction of the Jesuitical Forgery of the pretended Apostolical Constitutions, against the *Socinians* and *Arians* &c.

Those of the Zealous Order of the *Zuinglians*, that appearing against the *Papists* and *Arians*, did interpret, illustrate and publish some of the Primitive Writers and Writings, were, *Albanus Torinus*, *Andreas Carolstadius*, *C. Clauserus Tigurinus*, *Conradus Gesnerus*, *Fr. Hotemannus*, *Gaspar Bauchinus Basiliensis*, *Caspar Wolfius Tigurinus*, *H. Zuinglius*, *Henricus Aglaeus*, *Henr. Bullinger*, *J. R. Wetstenius*, *J. Henr. Hottinger*, *J. J. Frisius*, *J. Ribittus*, *Foannes Oecolampadius*, *Foannes Wolfius*, *Foan. Simlerus*, *L. Rhodomanus*, *R. Hospinianus* and *Theodorus Bibliander*, who published a Collection of Ancient Writings in Folio, at *Basle* 1543. against the *Mahometans*, and others that deny *Christ* to be really and supremely God as well as Man.

Those of the Reformed Order of the *Calvinists*, that appearing against *Papists* and *Arians*, published primitive Writers and Writings, were, *Abrahamus Scultetus*, *Andr. Rivetus*, *A. Marloratus*, *Bonav. Vulcanius*, *C. Falcarius*, *C. Salmasius*, *D. Chamberius*, *D. Tossanus*, *D. Blondellus*, *D. Heraldus*, *E. Aubertinus*, *Fr. Junius*, *F. Sylburgius*, *G. Buchanan*, *G. Cognatus*, *G. Voetius*, *H. Stephanus*, *H. Commelinus*, *J. Bongartius*, *J. Croius*, *J. Drusus*, *J. Gruter*, *J. J. Boissard* vel *Bochart*, *J. Calvinus*, *J. Dailæus*, *J. Langus Silesius*, *J. Leunclavius*, *J. Meursius*, *J. Sichard*, *J. Scaliger*, *L. roques*, *M. Freherus*, *M. H. Goldastus*, *N. Gallastus*, *N. Vedelius*, *P. Molinaus*, *P. Viretus*, *P. Mornæus*, *R. Stephanus*, *Sim. Goulartius*, *St. le Moine*, *Theod. Beza*, *W. Musculus*, *Mr. Jurieu*, *G. Grævius*, *J. Gronovius* and *Jacobus Godofredus*, formerly a Professor of the Civilian Laws at *Geneva*, was the first that published *Tertullian's* two Books *Ad Nationes*.

Tho' I could with a great Deal of Ease and Satisfaction to my self descend to every particular Ancient Record and primitive Monument, that was repaired

repar'd and usher'd into the Publick respectively by every one in particular of those brave Reformers and Restorers of Learning as well as Religion, and shew at the same Time the great Difference as to Solidity and Sincerity, between those Editions of the Ancients, done by *Protestants*, and the several like Publications manag'd, and partisy'd by the respective *Romanists*, were I not too sensible, that very few of the *English* Readers are sensible enough of such Original Erudition, as to encourage either the Labour or Expençe, I should be at in going through with the Parallel, or even in setting down the like Number of the *Romish* Editors of that kind, without descending to every respective Performance of either Side. How mean soever, *Protestants* conceive of such Parallels, 'tis certain, the *Romists* value themselves to an unblendable Obstinacy, upon such pretended Superiority of Parts and Performances, and lay the whole Cause upon it. However, at present I shall content my self, to observe, that, as the best Edition of the Holy Scriptures, that ever was yet publish'd, and perchance, ever will be, is our foremention'd Bp. *Walton's Polyglott*, finish'd about the Year 1660. in 7 or 8 Folio Tomes; so the most correct and most noble Edition, that ever was of any of the Holy Fathers, is that of *St. Chrysostome's Works* in 7 or 8 Folio Volumes, in the sole *Greek Original*, publish'd by *Sr. Henry Savill* at *Eaton Colledge*, near *Windsor*, (whereof he was at that Time the Learned Head or Provost) about the Year 1613. the very same Time that the famous *Græcian Jesuit Fronto-Ducæus* was a publishing at *Paris* a Latin Edition of the same *Golden Mouth's Christian Oratory*, in 6 Tomes; whereof the first Tome was printed in 1609. but the sixth was not

finish'd till 1624. Hereunto may be added the late Dr. *Grabbe's* accurate Edition of the Greek *Septuagint* Text of the Old Testament from the *Alexandrian* Copy in the English Royal Library at St. *James's*, now at *Westminster*; as also the late Dr. *Mills's* exact Edition of the Greek Text of the New Testament. See Part. 1. Pref. p. 12. 78. 81. and Part. 2. *passim* &c. All which far surpass any of the Popish Editions of any kind.

Before I go on any further with the Parallel of the Editors of the Original Ecclesiastical Writings and Writers, 'twill not be amiss to observe again, with what has been sayd in the 2d Part, p. 40. Pref. & *alibi passim*, that the Paralell which has been carry'd on all along between the *Papists*, *Arians* and *Socinians*, is grounded upon the fairest Considerations imaginable: For, since the *Arians* as well as the *Romanists*, have continually made it their Trade, to corrupt Records and forge Evidences, as has been demonstrated over and over sufficiently; and (2) since the *Arians* as well as the *Papists* with equal Hypocrisy pretend, even against their own Conscience, that their several Doctrins were taught by the Primitive Fathers as the only true primitive Christianity, saying with that Famous Eutychian Arian *Discorus*, in *Concil. Chalcedon. Art. 1. pag. 97. Edit. Rom.* Εγὼ μετὰ τῶν πατέρων ἐκβάλλομαι. Εγὼ συνίταμι τοῖς τῶν πατέρων δόγμασιν. ὃ ὡς βαίνω ἐν τῇ ἐκτέτῳ τὰς χρήσεις ὅχ' ἀπλῶς, ἀλλ' ἐν βιβλίοις ἔχω. That is, I am cast out with the Fathers; I defend the Doctrines of the Fathers; I transgress them not in any Point; and I have their Testimonies, not barely, but in their very Books. That has been the Crye of those 2 deep-mouth'd Pamphlet-mongers, *W. W.* and Dr. *Cl-k*, in their several Libels, for these many Years last past. And consequently they

advance further, and deny that any of the Holy Fathers ever taught the *Homousian* or *Athanasian* Orthodoxy; as that putrify'd and petryfy'd Head of the *Nestorian* Branch of *Arianism*, even *Nestorius* himself, deny'd that his Predecessor *St. John Chrysostom* did ever teach, that *Christ* the Son of God was really and substantially God; as *John Cassian*, both their familiar Acquaintance, relates it, not without being amaz'd at *Nestorius's* *Ario-Corinthian* Forehead, which is yet not only rivall'd, but also outdone by the new *Arian* Metall of *W. W.* and *Dr. Cl-k*, *Nunquid apud Chrysostomum non sæpius habetur Christum esse verè & substantialiter Deum & hominem? ut & Joannes Cassianus ejusdem Chrysostomi discipulus extremo libro 7. De incarnationis Mystério, non semel ipsi Nestorio objecit; quod tamen impudenter & præfractè, ut mos est Arianorum & Papistarum, inficiatus est Nestorius; says Mr. Pollet, ut supra, adding immediatly thereunto; Nunquid Sandius ipse, (longe ante Ono-Chronos Arianos nostrates, W. W. and S. C.) omnia Sacrarum Litterarum, Sanctorum Patrum, veterumquè Ecclesiæ Scriptorum Opera diligentissimè excussit, in quibus plusquam solaribus radiis evidentissimè depingitur veritas realis & substantialis supremæ Divinitatis Christi, & tamen ille & nostrates Ono-Ariani præ detestabili, duratæ mentis contumacia absurdissima quæquè ὁμοῦσι καὶ ὁμοῦσι devorare maluerunt, siquè ludibrio omnium ubique eruditorum exponere, quàm veritati sibi cognitæ & oculos excæcanti obtemperare. Tantum valet præjudicata opinio, & apud suos Gloriolæ aut lucri spes aliqua affulgens. And*

3dly, since the *Papists* as well as the *Socinians* and *Arians* pretend, that the first three Centuries of Christianity, did neither fully know nor explain the *Homousian* Orthodoxy of the first *Nicen* Council; and (4thly) since the *Arians* as well as the *Papists* are for slighting the Holy Scriptures, and for making the

the present Canon thereof to be Imperfect, as well as the Writings of the Fathers, and for equaling Traditions thereunto, if not practically preferring them before the Holy Canonical Scriptures, as *W. W.* assert's the *Jesuitico-Apostolical* Constitutions, to be the best Part of the Holy Scriptures, and to be the New Covenant, or most sacred Standard of Christianity, equal in their Authority, to the four Gospels themselves, and superior in Authority, to the Epistles of single Apostles, as he expresses it in the very Heighth of his blasphemous *Arianism* in his Historical Preface, pag. 86. & *alibi passim*. And (5thly) since the *Arians* as well as the *Papists* hypocritise and lye, that there be more or at least as many Texts, Arguments, Reasons and Books, for their respective Sects and Factions, as for the *Protestant* and *Homousian* Orthodoxy; as the same *W. W.* impudently assevere's in his modest Challenge to Mr. *Lydal*, or Mr. *Broughton*, or any other *Athanasian*, as he is pleas'd to call all true Christians and Members of the Church of *England*, whom he challeng'd, on the 15th of June 1715. and publish'd the Challenge, and gave it away Gratis to all the Parish of *St. Andrews Holbourn*, to answer an *Arian* Pamphlet, writ by one *Chub a Glover &c.* Nay more, in his Address to all Princes and States, for the open Toleration of the Christian Religion, p. 64. & *alibi passim*. That bold and impious Man not only takes away our Christianity, but even all Learning and Piety from our Bishops and Clergy, &c. whereas 'tis notoriously known, that there never was Printed or Publish'd any thing for downright barefac'd *Arianism*, but a few Pamphlets and Libels, and those but of late, and those writ but by four frenzical inconsiderable Latitudinarian Deists, *W. W. S. C. Glover Chub*, and one *Jackson*: As for the Dozen or thereabouts, of Anonymous *A-*

arianizing Pamphlets and Libels, written by Clandestine Advocates of Scepticism, and Atheism, they are of such an amphibious kind, that they may be taken on either Side, as the Libels of the Latitudinarian Sandius, or those of the Libertin Faydit; which seem to have been written only for a little more Fund, or as a problematick Tryal or Diverſion, to put Scholars a diſputing, and then laugh at them when they have done, at the Expence of Religion, and of the private and oftentimes the publick Peace. All which Arianizing Libels and Pamphlets of 9 or 10 crazy Scepticks, and as many Clandestine Humoriſts, are not to be compar'd with the ſolid, ſincere and weighty Productions againſt all Arianizing Pamphleteers and Libellers, publiſh'd by Dr. Hammond, Dr. Comber, Dr. Whitby, Mr. Norris, Dr. Edwards, Dr. Wells, Dr. Hancock, Bp. Beveridge, Bp. Bull, Bp. Potter, Bp. Willis, Dr. Welchman, Dr. Smallbroke, Mr. Thirlby, Mr. Nelson, Dr. Hicks, Mr. Broughton, Mr. Mattair, and Dr. Bentley, who own's in his Letter to Mr. Hyggs, that in the precarious Suppoſition, that the celebrated Text of St. John's Epiſtle be not autographal and original, yet the Arians were ſufficiently baffled without it; To theſe might be added all the Myriads of the Members of the Church of England, that ever wrote any thing in Divinity, except thoſe few haſty and inconfiderable Scriblers, ſuch as Biddell, W. W. S. Cl-k, and ſuch like crazy Libellers. And

6thly, Since the Modern Arians are Proſelytes of the Jeſuits ſpawning Arguments, by the Perverſion of which, the Chief of the Modern Arianizers, Sandius, confeſſes he turn'd, and was proſelyted to Arianiſm. See Athen. Brit. Vol. 2. pag. 387. And laſtly, ſince the Arians and Socinians as well as the Pa-piſts, are for worſhipping a Created Being, or Begotten

ten by the free Will of God Almighty, and by his free Grace and Favour appointed to be our Created Lord and God, (or appointed to be our Lady and Mediatrix, as the *Papists* will have their *Virgin Mary*) to be worship'd with an Adoration or Service, something inferior to that which they pretend to pay to God the Father: which Kind of subordinate Worship the *Papists* call *Hyperdoulia*, which is all the *Arians* and *Socinians* do pretend to give to Christ, and which they can't in Complaisance and Honour, or even by any Argument of their own, deny to the *Papists*, for their appointed Lady and Patroness. There's therefore all the Reason in the World, to joyn the *Arians*, *Socinians* and *Papists* equally together, as to that grand Fundamental of common Christianity, which injoyn's us to pay no Degree of Divine Worship to any Created Being, tho' ever so exalted or grac'd, or ever so instrumental in the Hands of Providence. 'Tis true, they agree with one another, no more than they do with their own Principles: for, the *Arians* and *Socinians* deservedly allow the *Papists* to be Idolators, as the *Papists* do prove them to be self condemn'd Hereticks; and as deservedly as the *Socinians* call the *Arian* Doctrine Blasphemy; and as deservedly as the *Arians* return the Complement upon the *Socinians*. See in *Athen. Brit.* Vol. 1. pag. 43. & *ibid.* Pref. pag. 28. & Vol. 2. *passim*. See also our Legal Standard of Orthodoxy, our Gracious King George's Ecclesiastical Supremacy Injunctions or Directions to our ABps. and Bps. dat. 11. Decemb. 1714. Consult likewise *Erasmus's* Fears of, and Prayers against *Arianism* and *Deism*, in his Dedication of St. *Athanasius's* Epistles, to *John Longland*, Bp. of *Lincoln &c.* Oxon. 1527. & Ep. l. 6. Ep. 22. And an *Apologie* for the Honbl. Nation of the *Jews &c.* writ by *Edw. Nichols*, print. at *Lond.* 1648.

MYLES DAVIES.

OF MEDALS,

AND

Writings and Writers thereupon.

OF all the Sorts and Kinds of Writers and Writings, Great Britain has produc'd the fewest of *Medal-Tracts* and Numismatical Collectors. Tho' the Making or Striking of *Medals* be an old Practice, yet the Reading of History in and by them, is a new Study. The first Writer of Medals was, as I take it, that famous Spaniard *Antonius Augustinus*, ABp. of *Tarragon*, and the first Reformer of the *Civilians*, to their Original Texts: As his Countryman and cotemporary *Francis Ximenes* was the first Reformer of *Divines*, to their Scripture-Texts in the Original Tongues, according to *Origen's Octapla*: whose *Tessaraglott Bible* was finish'd about 1517. in 6 Tomes sometime before. But the same Don *Antonio's* review'd Greek Text of the Civil Law was not publish'd till the Year 1567. at *Utrach* in Spain, And the same *Ant. Augustin's* Emendation of *Gratian's* Canonical Text was not printed till 1577. at *Tarragon*: and the Rest of his Civilian Reformations or Emendations were not printed till 1594. at *Heydelberg*; and his *Notæ in Can. Pœnitent. Vener.* 1584. 4to. Yet all that those two brave Spaniards could do with their uncommon Genius for Learning and Solidity, could not retrieve themselves nor their Church of *Rome* from sinking with it's beneficial as well as obstinat Errors: For the Idolatry of Covetousness as well as that of it's Worship, had so whey'd or coagulated all it's Mass of Blood, as to become,

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as well as corrode it's Vital Part : For, as those two long-headed Spaniards did seem to begin to put the Romish Church-Breaches in some Posture of Defence just before it was attack'd and besieg'd by the unavoydable Reformation, so they expos'd the Popish unconcealable, and irrecoverable Corruptions and irreparable Ruins, to the Protestant irresistible general Assault with all the Artillery of an undeniable Cause and penetrating Learning.

But as to the new Art and Science of Medals, *Antonius Augustinus*, writ his 11 Classes or Dialogues in the Beginning of that 16th Century, and publish'd them in the Spanish Tongue; which are now very scarce to be had, or even to be seen. There was an Italian Translation of them publish'd in the Year 1592. at Rome: & *altre Anticaglie &c.* And another Edition since in Folio. The Jesuit *Andrew Shott* printed them in Latin, An. D. 1617. with this Title: *Antiquitatum Romanarum, Hispaniarumque in Nummis Veterum, Dialogi 11. cum accessione 12. De priscâ Religione Diisque Gentium &c.* Don Antonio himself was soon follow'd in his new Study, both as to Tongue and Matter, by *Hubertas Goltzius*, in his *Los Virvos Retratos de todos los Emperadores*, printed in 1560. & *Imperatorum Romanorum Historia ex antiquis Numismat.* 1563. & *Caji Julii Caesaris Vita & res gestæ*, Brugis 1563. & *Thesauri rei antiquariæ* 1579. & *Gracia*, Brug. 1581. &c. The same Medal-Pyramids were presently prop'd up and enlarg'd by the following Numismarian-Pioneers in chief, *Fulvius Ursinus*, *Aeneas Vetus*, *Onuphrius Panvinus*, *Boissard*, *Gruzer*, *Seb. Erizzo*, *Gul. de Choul*, *Lævinus Hulsius*, *Octavius de Strada*, *Jo. Hemmelarius*, *Tristan*, *Savot*, *Seguin*, *St. Amand*, and *Duke of Arskot*.

Neither were the English so taken up with their own Jealousies and Wranglings *de Lanâ Caprinâ*, or,

d'un

D'une amulette, as to Neglect wholly the pleasant new Study of *Medals*: tho' the ingenious *Britain* Mr. *Vaughan* seems to have been one of the first of all, that publish'd any thing of this kind in *England*, viz. in his *Treatise of Money*, in relation to Trade, and to the Rise and Fall of the currant Species, in 8vo. *Lond.* 1675. Not long after, there was also publish'd at *London* in 8vo 1681. *J. Seobaldi Fabricii, Cajus Julius Cæsar, Numismaticus*; five, *Dissertatio Historica, &c.* The History of *Julius Cæsar* has been also Medaliz'd by Mr. l' *Abbé de Camps*, Coadjutor of the Bishoprick of *Glandeves*. And the Year following there was reprinted at *Leyden* in *Holland* 1682. in 12. *Job. Seldeni Angli Liber de Nummis. In quo antiqua Pecunia Romana & Græca metitur pretio ejus quæ nunc est in usu. Huic accedit Bibliotheca Nummaria &c.* This last accessory Pamphlet was a MS. found by chance by a Bookseller in reviewing a Library. 'Tis a Catalogue of all *Hebrew*, *Greek* and *Latin* Authors or Writers of *Medals*, *Coyns*, *Weights* and *Measures*; of which last there's Mention made of a Book writ by *Cleopatra* Queen of *Egypt*; but *Jos. Scaliger* was of Opinion that *Cleopatras* is the Name of a Mâle-Author; and probably the same *Cleopatras*, whose Fragments were publish'd by *Israel Spachius*, in *Harmonia Gynæciorum, Argentinae* 1597. Fol. but first collected by *Gaspar Wolfius Basil.* 1566. in 4to. However that, *Expositio de Ponderibus & Mensuris*, lay a long time in *Greek* MS. in the Library of the Learned *Dutch* Physician *John Elichman*, at *Leyden*. Not long after came out Mr. *Lowndes's* Essay, for the Amendment of the Sylver Coyns -- with the Indentures of the Masters of the Mint, in 8vo *London* 1695. But our one only and almost sole *Medal-Writing* on set Purpose, publish'd, is, the ingenious Mr. *Evelyn's* *Numismata*, printed in Fol. at *London* 1697. wherein

pag. 88. may be seen the *Medallion-Struck* at London 1545. and inscrib'd in Letters of Hebrew, Greek and Latin; Henry 8 &c. under Christ supreme Head of the Church of England. There's an old MS. in Cotton Library at Westminster, Nero C. II. II. intituled, *De Danelage*, five, *Lege Danorum & Denariis Beati Petri &c.* But 'tis pity, Sr. Andrew Fountain's *Numismata Anglo-Saxonica*, MS. in the same Cotton Library, (*Tiberius A. 13. & Nero, E. I. 131. 132. &c.*) were not printed. Tho' 'tis supply'd in a great Measure by a Gentleman-like Scholar, viz.

Mr. E. Thwaites's *Notæ in Anglo-Saxonum Nummos*, Edit. Oxon. 1705. wherein 'tis remark'd, that the Saxon *Manca*, *Mancusa*, or *Marca*, was about the Value of our Shilling: but their *Manca* of Gold, or their thirty Pence, was about our seven Shillings and six Pence; so their *Peninga*, *Thrimsa*, or *Sceat*, was about three Shillings: and a King's *Weregild* was said to be thirty thousand *Thrimsa's*; that is, their one hundred and twenty Pounds; and about 360 l. of our Money. The Saxon Pound, or 48. Shillings was about our three Pounds: and their Shilling was but five of their Penny's, and about fifteen Pence of our Money. See William Lambard's *Archaio-nomia*, Edit. Lond. 1568. in 4to. & Cantabrig. 1644. Fol. & Gervaf. *Dorobornens. ad An. 1181.* where 'tis said, that the Monks were eminent Artists at Coyning of Charters: and we have all the Reason in the World, to take his Word for 't, (he being a Monk himself) as is well observ'd by his Spiritual Lordship of Carlile. That Gervase Monk of Canterbury's History of 3 Kings, was printed in Fol. Lond. 1652. *Inter decem Scriptores &c.* 'Tis not unlikely, but that some of the greater Monkeries or Monasteries were as good also at the Monetarian Coyning, at least of the lesser Species of Money: And as I think,

think, 'tis plain enough to be seen still in some old Pieces of our Antiquities & Mss. whereof I have one written in the Year 1611. by one Mr. *Blondel* of *Crosbie* in *Lancashire*: who having heard, as he says, that *Popish* Catholick Recusants were prohibited to be bury'd at their Parish-Churches, order'd a Parcel of Ground in his own Demain to be enclos'd for a Burying Place of the *Roman Papists* of his own House, and other Neighbouring *Popish* Catholicks. Accordingly a poor *Popish* old Man, nam'd *Will. Matthewson*, happening to dye in *Blondel's* Parish of *Cephton*, and being refus'd by the inexorable Parson to be bury'd in the Parish Burying-place, his Corps was first presented near the Church, whence 'twas carry'd by some Romists to the foresayd Mr. *Blondel's* Burying Ground, call'd the *Hankirks*, where he was bury'd on the 7th of April 1611. about 12 a Clock a Sunday; The Monday following, *Blondel's* Servant, one *Thomas Ryffe*, driving his Master's Cattle to Field in the said *Hankirks*, he perceiv'd some little Pieces of Coyn near the Entrance into the said Place of Sepulture, which seem'd to have been cast up out of the Ditch in making the said Inclosure: of which Stamp Pieces, the Servant pick'd some up, and carry'd them home, and shewing them to his Fellow Servants in the Kitchen; and their Master *Blondel* survening, and subunderstanding it, order'd the Boy his Servant to attend him, and all the Chief of his Family to the said Place, where to his Surprize, he found about four-score of the same Coyne-pieces, about the Bigness of a Groat, but do's not say, what Metal they were of, however, he represent's with his Pen-drawing, 25 different Inscriptions, Letters and Crosses: for all of them have more or less Crosses on both Sides the Coynes: *Ælfred R. E. & Wolfred, & Edward Rex & Christiana*

stiana Religio, upon many of them; and little Chapels upon some, but Crosses upon all. However, 'tis certain, the Arch Bishops of *Canterbury* and *York*, and the Bishop of *Durham*, did coyne publick Money, even in *Henry 8th's* Reign; as appear's evidently by the *Salvo* in the Statute 14 and 15. *Henr. 8.* cap. 12. *Ld. Cook's Institutes*, lib. 4. cap. 8. & *ibid.* Par. 2. p 575. See the Case of *Gerard* ABp. of *York*, *tempore Hen. 1.* & *Odo* then Sheriff; as also the Case of ABp. *Eborac. Wickwayn* and *Edw. 1.* upon a *Quo Warranto* &c. and *Vaughan*, of Coynage pag. 111. About *Henr. 8's* Testons; & *alibi*: and *H. 7th's* *Dan-dj-Pratts* &c. As also see, *Fr. Morison* in *Itin.* Par. 1. lib. 3. cap. 6. of *Irish* Groats &c. 'Tis almost as certain, that there was scarce any Brass or Copper-Money before King *James* the first: tho' there might have been such Retaile-Coyn, set forth by some Retail-Dealers, in all Reigns perchance, as it certainly was in *K. Ch. 2d's* Reign for sometime, after the Civil Combustion: but then the Traders were not oblig'd to take one anothers Penny-coyns or such like Token-Propriums, no more than they were oblig'd to take one anothers Words: yet, if one of their own Coyn, (which generally had their respective Names or Tokens stamp'd therewithall) was ever offer'd them in the way of Dealing, they were oblig'd by the very Tendency of our Common Law, to re-take them at the same Rate, that they were Tokens for, from what Hand soever they came. Of the forreign Coyns and Counterfeit-Money, cry'd down, or considerably loar'd by *Edw. 1.* by the Name of *Pollards, Crocards, Staldings, Eagles, Leenines, Rosaries* and *Steepings*, see *Ld. Coke's Institutes*, Par. 2. pag. 575, 577. *Cambden's Remains* &c. 'Twas made High Treason in *K. Edw. 2.* Days, to bring in or receive the Counterfeit Money, call'd *Lushburg*,

burg, or any other base Money, as the *Ld. Coke* has it, *Par. 2. Instit. p. 1. & pag. 676.* where he confirms, what the Autor of the *Mirror des Justices* cap. 1. §. 3. giving an Account of several Constitutions, made by some of our ancient Kings (before *Edward* the first) says, that they ordain'd, *Que nul Roy de c'est Realm ne poet changer sa money ne imparer ne amender, ne auter Money faire, que de Ore, ou d'Argent, sans l'assent de toutes les Counties &c.* The Currant Coyn in *K. Edw. 2. Reign*, was, *Obeli, Ferlingi & Sterlingi*, (mention'd before, by *Ordoricus Vitalis*, the Norman Historian, *ad An. 1082.*) as also Pieces of Gold, call'd *Florences*, or *Florens*, &c. In the Reign of *Hen. 4.* the Galley Half-pence was forbid, as per *Stat. 12. Henr. 4. cap. 5. & Stat. 13. c. 6. &c.* *Hen. 5's* Golden Coyns were *Rose-Nobles*, *Half-Nobles* and *Farthings*, and *Salus*: 'Twas then made Felony, to bring in, or put in Payment the fore-sayd Galley-Half-pence, *Suskin*, or *Dotkin* &c. See also *Coke's Instit. lib. 3. cap. 30. pag. 92. & H. 5. Statut.* the Half-pence were also call'd *Mails*. *Hen. 6.* brought in the *Rials*, or *Royals*, *Angels*, *Angelllets* and *Salut*. 'Twas made Felony also, to pay or receive a certain base Coyn, call'd *Blank* or *Whites*, as per *Coke's Instit. Pa. 3. cap. 30. p. 92. &c.* *Henr. 8.* had *Gold-Sovereigns*, *George-Nobles*, 40 *Penny Pieces*, *Crown-Gold* &c. See *Cambden's Remains* and *Reliquiæ Spelman.* and *Speed.Chron.* 'Tis observable what *Matt. Paris ad 1125.* relates of *Hen. 1. viz. Omnes Angliæ Monetarios, eo quod monetam furtive corruperant, fecit turpiter ementulari & manus dextras præcidi, &c.* Of the *Bohemian Groschen*, *Grosse* or *Groat*, see *Alexand. Guaguini Hist. Sarmat. Edit. Spir. Fol. 10. a. & Christoph. Hartnoch, Dissert. de reb. Pruss. p. 282. Hales's Sheriff's Accounts, p. 6. &c.* as to the Value and
Allay

Allay of those several Coines, they were often precarious, and generally occasional. Vid. ut supra. And *Livre de Monnoyes*, in *Cott. Libr. Tiberius*, 11.1. is much commended by Mr. Smith in his Catalogue of the Mss. in the Cotton Library: but his Spiritual Lordship of Carlisle can discover in that French Book, no very antique Pieces of ours, save the 2 Golden ones of Richard the 2d. See Speed's Chronicle in the respective Reigns; & *Cottoni Posthuma* p. 285. & *Reliquiæ Spelmanianæ*, p. 203. &c. F. Barnes Hist. Edw. 3. p. 4. tell's us of a Medal with a Friend of his at Grays-Inn, that pretended to have been struck on K. Edw. 3's Coronation-Day &c. and the Bp. of Carlisle in E. H. Lib. pag. 250. set's down two of Qu. Elizabeth's Medals, omitted by the diligent Mr. Evelyn, afore-said. Where also p. 252. he further observes that, a Silver Penny in ancient Reigns was thrice the Value of our Penny, as ther Groat was thrice the Value of our present Groat, that is, a Shilling now.

The last of all the Medal-kind Authors and Monnetarian Writings publish'd here in England, is the Anonymous Tract Sold at London in the Year 1708. entitled, *Numismatum antiquorum sylloge, populis Græcis, Municipiis & Coloniis Romanis cusorum*. 'Tis a Collection of Medals and ancient Inscriptions. There are plac'd in order, the Medals of the Roman Emperors to Aurelian the 17th Emperor, and the Year of Christ 163. there be also several Medals of Kings of Egypt and Syria: whereof one represent's Cleopatra and Antiochus crown'd with the same Diadem, having this Legend: ΒΑΣΙΛΙΟΥΣ ΚΛΙΩΠΑΤΡΩ & ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΩ. The Author, tho' he conceals his Name, say's, he bought those Monuments in Asia: they are accompany'd with short Explanations.

But

But to go on with the Critical History of *Medals*, more Chronologically, the next in Course to the forementioned Foreign Medalists, is Mr. Spanheim's transcending Volume, *De Præstantia & usu Numismatum*, which has been in Print ever since the Year 1660. or thereabouts. James Oiselin's *Thesaurus Selectorum Numismatum antiquorum*. Amstelod. 1677. Mr. Spon's Voyage into Greece, and his Dissertation thereupon, with Mr. Guillet's ancient and new *Athens*, and his Letters in French, printed at Paris, 1679. 12. and the same Year came out at Padua Charles Patin's *Judicium Paridis in Numismate Antonini*, in 4to, and J. Foy Vaillant's *Seleucidarum Imperium, sive Historia Regum Syriæ ad fidem Numismatum accommodata*, in 4to, Paris 1681. The same Year appear'd Mr. Hevin's General Remarks upon 50000 Medals that were found in 2 Earthen Pots, dug out of the Earth near a Garden - Wall, in a Village about 3 Leagues distant from Vennes in Little-Britany in France. 'Tis thought, it was Money sent from Rome, to pay off some Troupes in that Part of Gaul. However the most ancient Stamp of them all, is that of the Emperor Caracalla, as the latest is that of Gallien, in whose War with Postumus (about the Year 260.) 'tis imagin'd, that publick Coyn was hid in the Ground. 'Tis further observ'd, that Caracalla was the first that made Use of Billon in the publick Coynage, which then contain'd about half of base Allay, which went on downwards decreasing according to the Empire's Decadence, till at last Postume's Coyne scarce contain'd the 6th Part of the Value of Caracalla's Medals. *Dissertation Historique sur la Vision que Constantin eut de la Croix de N. S. Verité de cette Histoire confirmée par des Medailles antiques tirées du Cabinet de St. Genevieve à Paris 1681. Par le P. du Molinet.* We must heree remem-

ber, that such like Metallick Tokens or Authoritative Memorials were publish'd, not only during the Life-time of Persons so represented; but also after their respective Deaths: And accordingly, the Ingenious *Sieur Bertinet* in the Year 1683. struck a Medaillon and a Medal to the Memory of *Lewis* the 14th's Queen, *Anne of Austria*, engraven to the Life, and presented to her Son, the then *Dolphin*.

In the same Year also 1683. at *Lyons* in 4^{to}, appear'd the curious *Mr. Spon's Recherches curieuses d'Antiquité contenues en plusieurs Dissertations sur des Medailles bas Reliefs, Statues, Mosaïques & Inscriptions Antiques &c.* This *Mr. Spon*, tho' a solid Protestant of the Religious Order of *Calvin*, was an Associat of the Academy of the *Ricourati* of *Padua* in *Italy*; of which University there be also three other Learned Associates, *viz.* the *Incogniti, Orditi & Infiammati*; as at *Venice* there is a Meeting of other *Incogniti*, as well as of the *Discordanti* and *Gussoni*. At *Florence*, there be the Learned Conferences of the Gentlemen that style themselves, *Immobili, Infocati, Rinovati, Alterati, Apatistæ, & la Crusca*: So also at *Rome*, there be Clubs of the *Infecondi, Humoristi, Lincei & Fantastici*: At *Naples* the Assemblies of the *Ardenti, Infuriati, Otiosi, & Intronati*, be very famous. In this Manner at *Bologna* be the Privat Academies of the *Gelati, Indomiti, Ottusi, la Notte, & Otiosi*. In *Siena*, the *Intronati & Philomati*, are considerable Scholars. At *Genua*, the Company of the *Addormentati* are vigilant enough. At *Milan*, the *Nascosti* are no contemptible Gentlemen. In short, the Ingenuity and Learning of the *Italians*, is chiefly owing to such like Clubs, as also the *Elevati* at *Ferrara*, *Invagbiti* at *Mantua*, *Innominati* at *Parma*, *Ostinati* at *Viterbo*, *Filarmonici* at *Verona*, *Afforditi* at *Urbino*, *Affidati* in *Pavia*, *Caliginosi* in *Ancona*, *Insensati* in *Perugia*, *Olympici* in *Vicenza*, *Rassfrancati* in *Fermo*,
Filip-

Philipponi in *Faenza*, *Occulti* in *Brescia*, *Oscuri & Freddi* of *Luca*, *Immobili* of *Alessandria*, *Cattenati* of *Macerata*, *Offuscati* of *Cesena*, *Disuniti* in *Fabriano*, *Perseveranti* at *Trevisa &c.* Those several Academies, or rather private Assemblies, of *Virtuosi* Gentlemen and Scholars are mostly of the Laity, and meet often at one of their respective Houses, or some Library, in most of the Towns in *Italy*, to confer almost about any thing, new or old, that can have any Relation or Tendency in the least, to any Part of Learning or Ingenuity of what kind soever. They are in some Respect like to our Weekly Clubs at *London*, with this only Difference, that ours here, are chiefly for Refreshing, and getting of Acquaintance for Trade or Business; but theirs in *Italy* are principally design'd for Discoursing and Improving the Intellect with any Discoveries or Revivals of the Liberal Arts and Sciences. One might indeed compare those *Italian* Conferences to our Royal Society, or to the *French* Academies at *Paris*: For the best of Quality in every respective Place, esteem it an Honour, as well as a diverting Improvement and Advantage, to be a Member of any of those Clubs, Conferences or Academies, or how else any one may be pleas'd to stile them. Those Erudit Companies of Gentile Students are qualify'd indeed with very odd diverting Titles, according to every respective Society's Humour, Design and Situation, wherein they are held; some of those improving settl'd Acquaintances being more or fewer in the respective Towns and Places, as has been already seen in the foregoing Catalogue or List of those communicative Companions in Studies. The Academies of Medals at *Paris* us'd to be kept in the Duke of *Aumont's* House, for the Instruction of the *Dolphin*, from the Year 1680. about which Time

their Judgement pass'd upon Oiselius's Thesaurus, viz. that those Medals do not intimate by any Mark or Cypher, the true Bigness nor of what Original Metal they were made of, which is usually done by *Au* for Gold, *Ar* for Silver, and *AE* for Brass or Copper: 2dly, that he has not only collected indiscriminately out of the foremention'd Authors a great many false Medals, but also that he has scarce one Medal of a new Discovery, except the 2d of the 42 Table, attributed to the Emperor *Comm. dus*; and the first, seventh and eighth of the 101st Table; which are nevertheless suspected not to have very much of the Antiquarian Dress or Touch.

In the same Year also 1683. there appear'd at Milan in Folio the Italian Earl of Birague, *Mezza-barba's Imperatorum Romanorum Numismata à Pompeio Magno ad Heraclium, ab Adolpho Occone olim congesta, nunc Augustorum Iconibus, perpetuis Historico-Chronologicis notis illustrata & aucta &c.* That *Adolphus Occo* is the same Learned Physician that writ, *Pharmacopœia pro Republica Augustana*, Edit. *August. Vind.* 1574. Fol. & 1579. 4to, and 1580. in 12. and 1613. Fol. His Greek Epistle to the great *Gesnerus* is also extant amongst *Gesner's* Epistles lib. 11. pag. 58. versa, &c.

The next Year, in 1684. the ingenious Canon Regular of St. Genevieve at Paris, *P. Moulinet*, publish'd there, *Histoire de la fortune des Lettres Romaines, établie & justifiée par plusieurs belles Antiquitez.* Wherein it appear's, that even Grammarians and Calligraphers may improve scientifically their Liberal Art with that of Medals: One of the first Drafts of a well proportion'd Latin Letter, may be seen in the first Silver Coyn at Rome, under the Consulship of *Fabius Pictor*, stamp'd with a Human Head, and these Letters behind it, *Ex. A. Pu.* that is, *Ex argento Publico*, out of the Silver, taken from their conquered Enemies

Enemies. About 200. Years after, the utmost Regularity of those Letters was finish'd under *Augustus*, as appears by a Medal (*de moyen bronze*,) with a Head to these Words and Letters; DIVUS AUGUSTUS. S C. But that Perfection did not last a 100. Years, before it began to degenerate, as to Character as well as Language: which Degeneracy may be perceiv'd even in the finest *Latin* Characters; wherein the *Psalms-MS.* belonging to the Monastery of *St. Germain* at *Paris* is writ, in a Silver Letter upon purpled Vellum; which was in use in Old *Jerome's* Time, (*Inficiuntur*, say's he, *membrane colore purpureo; aurum liquefcit in Litteras*), The *Gaulish* Characters, mix'd with the *Roman*, may be seen in an Epitaphe of those Times, found in a Stone-Tomb near *Amiens*, and to be seen still in *St. Geneveve's* Library, and in *Mr. Bouteroue's* Book of *French* Money: There's a Cross, and the Names of a Man and his Wife: most of the Letters be *Roman*, except the *L* (which is made like a great *K*; and the *S*, which is form'd like a *T* &c. There's a *MS.* of the 4 *Gospels*, written about the 9th or 10th Centuries, in the Library of *St. Geneveve's*, and the *Abby* of *St. Medard's* in *Soissons*, whereof the Beginning of each Gospel is writ in fine great Capital Letters, call'd *Uncial*, about an Inche long, in Golden Letters upon Vellum miniatur'd: That regular bright Way of Writing, continu'd only the Reigns of *Charles* the Great and his Sons: for soon after, the *Gothick* Barbarity repullulated again, and was re-set a Work to distort the Letters; till about the Year 1430. when Painting and Sculpteur began to revive in *Italy*: for there's still to be seen a Medal, made in 1440. by one *Pisani* or *Pisanelli*, an excellent Painter, with this Inscription in curious Characters, (*Divus Alphonsus Rex*,) but the first round *Roman* Letters were

were not very common, neither in MS. nor Print, till long after Printing began, which was about 1450. The Bible, that was Printed at *Mentz* (where Printing was first found out by *Guttemberg* about the Year 1450.) upon Vellam in 1462. was mostly in *Gothick* Letters, and so like the currant Hand-writing of those Days, that 'twas sold for Manuscript-Copies in *France*. But *Austin's* Volume of the City of God, written in *Italy* 1459. for Cardinal *Philip de Levi* ABp. of *Arles*, and printed in 1467. was in a curious Round Roman Hand, and proportionable Print, as 'tis still to be seen in St. *Genevieve's* Library at *Paris*; where may be view'd also *Plutarch's* Lives of Great Men, printed at *Rome* 1480. in the same round Roman Letter by *Udalrick le Cog* a Frenchman. Yet about 20 Years after, *Italy* return'd the Complement, by sending *Jodocus Badius*, to teach Greek and Printing in the fairest Letter at *Paris*. The Medals and other Rarities of the said St. *Genevieve's* Library were so considerable, that the same Learned *Claude du Molinet* publish'd a Book in Folio about them, at *Paris* in 1692. There be a great Quantity of the Famous *Peirsec's* Collection, and of Mr. *Chaduc's* Cabinet of small Stone-Engraveries: The Medals there were so many & so extraordinary, that the French King accepted of about 800 of the choicest; yet the Cloyster of St. *Genevieve's* was so despicable in 1624. that Cardinal *Rochefaucault* being the Secular or Commendatory Abbot thereof, out of Pity, sent for some Learned Canon Regulars from St. *Vincent's* Abbey at *Senlis*, for to re-stock St. *Genevieve's* with more fit Subjects and Instruments of Learning: so that by the Year 1675. the Fathers *Fronteau* and *Lallement* got above 8000 of the choicest Volumes that could be had for Money or Interest, for that Library, which was repair'd and fitted up that Year, when

when also *Molinet* was appointed the *Bibliothecarian*. Amongst his Rarities of Antique Seals, there's one with this Inscription, *In Deo vivas*: 'Tis thought to have been one of the Seals for the Letters of Recommendation, or Hospitality and Reception, which some Christians us'd to carry with them when they travell'd abroad, that they might be receiv'd in strange Countrys and Churches where they pass'd. One *James Tomassin*, publish'd a Book in 4to at *Udine* in 1647. concerning those Dismissories or Certificats of the Orthodox Ethicks of the Bearer. *Molinet* having got the Sequel or chaine of 400 Brass Medals of the Popes from *Martin* the 5th (or the Year 1417.) to *Innocent* the 11th (call'd the Protestant Pope, because he favour'd the Emperor's League with the Prince of Orange against the French,) publish'd their Lives in Medals: but most of them were struck upon more modern Coyns, after the Deaths of the Persons represented: And *Philip Bennami* in his *Lives of the Popes by Medals*, (Edit. Rom. 1693.) pretend's to correct many Mistakes in those of *Molinet* upon the same Subject.

De Numismatibus quibusdam abstrusis Imp. Neronis, Disquisitio *Joh. Henr. Eggelingii Reipublicæ Bremensis Secretarii*, *Bremæ* 1684. That great Antiquarian Mr. *Charles Patin*, in his *Thesaurus* discover'd several difficult and monstrous Medals, and offer'd a Reward to any one, that should explain them. Not many Years after, this Learned Gentleman of *Bremen* in the *Lower Saxony*, undertook to apply them to the Emperor *Nero*; whether he had, or desir'd the *Premium* or no, 'tis certain, he deserv'd a great Deal of Praise for his Erudition. But a little after, one Mr. *Torrin* a French Gentleman, explain'd the two first of those odd exotick Medals, to the Re-establishment of the Princess *Ada* upon the Throne of *Caria*,

Caria, against the two Usurpers *Pixodarus* and *Orondabates* his Son in Law, a *Persian*, by *Alexander* the Great. *Hecatomnus* King of *Caria* had three Sons, (*Mausolus*, *Idrieus*, and *Pixodarus*,) and two Daughters, *Artemisa* and *Ada*: the two first Sons marry'd their 2 Sisters, (according to the unnatural Course of *Asia* in those Days,) who reign'd successively after their respective Husbands and Brothers: the youngest Son dethron'd, and being not able to compass the Marriage of his Daughter *Ada* the younger, (by *Aphreis* a *Cappadocian* Lady) with either of the Sons of *Philip* Father of *Alexander*, he marry's her to the said *Orondabates*, a *Persian* Captain, who succeeded, and even reign'd with his Father in Law; but was depos'd with his Wife *Ada* by *Alexander*, who re-inthron'd their old Aunt *Ada*, who had retir'd by *Pixodarus*'s Consent to the Town *Alinda* in the same Country of *Caria*, which was famous for the magnificent Tomb, built by *Artemisa* to her foresaid Husband and Brother *Mausolus*. This abstruse Storie is taken from *Herodotus* lib. 5. in fin. *Strabo* lib. 14. *Diodorus Siculus* lib. 15. 16. and 36. cap. 2. The peculiar God of the *Carions*, was call'd *Jupiter Labradienus*, as *Apollo Triopienus* was the Favorit Deity of the six Towns (*Exapolis*) of the *Doricks*. This *Caria* is a Province of the Lesser *Asia*, opposit to the Isle of *Rhodes* in the *Archipelago*.

The Emperor *Galienus*'s Medal of Gold, now in the *French* Kings Cabinet, caus'd learned Numismatical Pamphlets and Discourses to be publish'd by Mr. *Vallemont*, *Galland*, *Baudelot*, one against another (upon the Legend about *Gallien's* Head, *Gallienæ Augustæ*) in 1698. and 1699. 'twas but in 1697. that the same two *French* Scholars *Galland* and *Baudelot* had the like Metallique Contests with the Jesuit

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Chamillard, and publish'd the like Medal-Pamphlets. And before that, the Jesuit *Bonami* publish'd the History of St. Peter's Church at Rome in Medals -- 1696. The Ingenious *Andrew Morel*, a Protestant Switzer-Minister, publish'd at Paris 1683. a Project of a Work, wherein all the Medals to be found in Europe, might be engrav'n, and dedicated it to the Duke of Aumont: being afterwards oblig'd to fly for Refuge to the Earl of Schwartzburg, he re-printed his former Project at Lipsick in 12. 1695. under the Title of, *Specimen universæ rei nummaricæ antiquæ* -- with a Dedication to his Patron-Comte, and five new Letters, written by Mr. *Spanheim* formerly upon the Metallique Subject. There was printed at Parma, a Folio-Volume of the Golden Medals, in the Great Duke of Tuscany's Repository, in 1694. *Struvius's Bibliotheca Numismatum*, was Edition'd at Fena, in 8vo 1693. *Tentzelius's Selecta Numismata*, Jen. in 4to 1693. *Wagenselius's, Dissertatio De re Monetali*, was printed in 4to. *Altdorfii Noricorum* 1692.

One of the most Historical Systems of Medals, is *Histoire Metallique de la Republique de Holland*, par Mr. *Bizot*. in Fol. à Paris 1687. *Francis Cameli*, Christina the Queen of Swedland's Antiquary, publish'd an Account of her Swedish Majestie's Musæum of Medals, at Rome 1691. in 4to. Mr. *Laurence Beger's* (the King of Prussia's Antiquary and Bibliothecarian,) *Parergon* of Medals, with Mr. *Spanheim's* 2 Epistles and Answers, in 4to Colon. Brandenb. 1691. Mr. Abbot *Nicaise*, *De Nummo Pantheo Hadriani Imp.* in 4to. Lugdun. 1690. The same Year were publish'd several Pamphlets in Latin and French, by the Learned French Gentlemen Mr. *Nic. Toinard* and *Graverol*, and in 1694. by Mr. *Regord*, concerning Medals. But one of the first Medal-Hunters of all was *Const. Landus's Explicatio Numismatum, Vet. Rom.* Edit. Lugd. 1560.

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Amongst

Amongst the foremost also of the Medal-Inquirers, should be plac'd *John Heureux*, Canon of Aire's *Disquisitione Antiquaria de Gemmis Basilidianis, seu Abraxas Apisto-pistus*, printed by *John Chifflet* at *Antwerp* 1657. with his Notes, and the Remarks of *Godfry Vendelin*, Canon of *Tournay*. From these Magical Medals, our Learned Bp. *Hooper* might enrich his Erudite Conjectures about the *Valentinian* Hereticks: for the *Valentinians* and *Basilidians* were only two several Congregations of the same Non-Conformist Gnosticks, who all dealt in Magical Medals and freightfull Inscriptions; such as the Popish *Agnus Dei's*, and their Reliquaries or hollow Medals, wherein they pretend to carry some Morcells of the Bones or Excrements of their fictitious Martyrs or Saints, to whom they sometimes give as hard Conjuring Names, as *Abraxas* &c. The Jewish Talismans, are likewise some such things, but only they chiefly consist in Characters or Inscriptions; because they seem to stick a little to their Original Precept, of not making any graven Image &c. Of such like Magical Figures, Engraveures, Rings and Medals, see the mystical Tracts of *Fortunius Licetus*, *Agrippa*, *Cardan*, *A Porta*, *Campanella*, *Pierius*, *Gaffarel*, *Gorlaeus*, and the Jesuit *Kircher*. whence the foresayd Erudite Bp. of *Bath and Wells*, may water his *Valentinian* Plat-Forms, when they are dry'd up for want of Irrigations from the Neighbouring *Egyptian Nile* &c.

The first Writers of *Devises*, were, *Paulus Jovius*, an *Italian* Bishop, and an over-nice Latinist: and *Paul Alefi* a *Milanese*, of the Congregation of the Clerks Regulars; with *Landi*, *Alexandri*, *Tesoro*, and *Kircher*: to whom may be added, the Jesuit *Bouhour*, *Maurice Seve* of *Lyons*, and *Don Diego de Sewedra*, in his *Polotick Prince*. Whereunto belong the primary Problematick Devisers; viz. *Simeon* a *Florentin*,
or

or *Gabr. Simeon* in his, *Comm. sopra la Tetrarchia di Venegia, Milano, Mantoua, & Ferrara 1548.* in 8vo. & *le Imprese*, in 8vo. & *Observations Antiques.* Lugd. 1558. 4to. *Symbola Heroica, Antw. 1583.* in 8vo. and the *Milaneze Abbot Picinelle* in his, *Mondo Symbolico*, in Fol. *Venet. 1678.* & *Istoria Universale provata con Monumenti, & figurata con Simboli de gli Antichi; dell Abbate Bianchini*, 4to in *Roma 1697.* & *L'Homme e sue parti figurato, e Symboloco, Anatomico, Rationale, Morale, Mystico, Politico & Legale.* Opera di *Ottavio Scarlatini, Arciprete della Chiesa Maggiore, di Castel San Pietro, Fol. Bologna 1684.* whereunto he subjoins an Italian Translation of *Lactantius's* Elegant Latin Piece, *De Opificio Dei.* But nothing can be deviz'd more ingenious, than *De Phœnice*, in *Numismate Imp. Antonini Caracallæ expressa, Epistola Gabrielidis Carolæ Patinæ Parisinæ, Academicæ*, in 4to, *Venetiis 1684.* This young French Lady, *Mrs. Patin*, Learnedly prove's from Philosophical Physicks, that the Bird call'd *Phœnix*, is only fictitious, and invented to be an Embleme of happy Changes or Revolutions, or of Eternity, or of the Resurrection, or of other occasional Emblematical Alterations: She illustrate's her Embleme by other Medals. Likewise in the Year 1684. there was publish'd at *Paris*, *Lettre de M. J. B. M. F. Rainssant Directeur du Cabinet des Medailles du Roy*; wherein is mention'd *Mr. Petau's* Book of the Curiosities of his own Closet &c. *Recueil de Descriptions, de Peintures & d'autres ouvrages faits pour le Roy. Par Mr. Felibien*, in 12. à *Paris 1689.* *Monumens Antiques*, par *Mr. Felibien*, D. A. in 4to, à *Paris 1690.*

Flaviana Herodum Historia adserta & Numinis antiquis conciliata. 'Tis writ by one *Sellarius*, Professor of History and Rhetorique in the University of *Hall* in Saxony, against the Jesuit *Hardouin's* Book, *de Num-*

mis Herodiadum 1695. whose Erudite Work of Medals was also attak'd by *J. Foy-Vaillant*, a French Learned Physician, to whom that sturdy Jesuit reply'd by his *Antirrheticus de Nummis antiquis Colonia- rum & Municipiorum*, in 4to, Paris 1689. But the greatest Performance of the Learned *Harduin*, is his Comment. upon *Pliny*, (which our great Protestant *Salmasius* us'd to say, was too great an Undertaking for the longest Life, and the greatest Student or Scholar) in Defence of the 3d Ch. in Lib. 33. thereof he writ a Learned Letter to Mr. *de Carcavy*, publish'd, the 10. Mart. 1681. concerning the Golden Coin of the ancient Romans. &c. *Cenotaphia Pisana Caji & Lucii Caesarum Dissertationibus illustrata. Ant. F. Hen. Noris Veron. Augustiniano S. M. D. Etrur. Cosmi 3. Theol. & in Pis. Lyc. Ecclos. Hist. Prof. in folio Venet. 1682. fol. & Annus & Epochæ Syro-Macedonum, in vetustis Urbium Syriæ Nummis, præsertim Medicæis expositæ, additis fastis Consularibus Anonymi omnium optimis, è Codice MS. Bibliothecæ Cæsareæ. Autore F. Henrico Noris, Veronensi, Augustiniano, Sereniss. Magni Ducis Etruriæ Cosmi 3. Theolog. -- in fol. Florentiæ 1689.* The ingenious Study of Medals is originally owing in a great Measure to the Great Ducal House of the *Medicis*: for, *Francis Great Duck of Tuscany*, was the first of all the Soverains of Europe, who had the laudable Curiosity to make any considerable Collection of them: but he dying 9th of Octob. 1587. one of his Successors, *Ferdinand* the 2d increas'd the Number of the Medals, and the Cabinet-Care thereof he gave to one *Peter Fiton* an *Englishman*: and Cardinal *Leopold Medicis* made up a third, well orderd Bibliothecarian Closet of Medals. But the great Duke *Cosme* the 3d having bought up in Spain to the Tune of 13000 and 300 Medals, and chusing out the most-valuable of all the Pieces of the three former Cabinets,

nets, he compos'd all into one Metallique Library of the most select Antiques. From this Magazine, that *Austin Fryer* thought, he might adventure to engage, and even attack the foremention'd hardy Jesuit *Harduin*; who being dazzl'd, and scar'd with such glittering Numbers of Imperial and Royal Forces, or rather Faces, but cover'd and beset all over with the several terrifying Ranks and Squadrons of the differential Metallique Orders of the Golden, Silver, and Brazen Armour, found himself soon oblig'd, to quit the, Or' and Argent-Field, and give up the remaining Handfull of his Jesuitical Medals, as well as Ground to his unmerciful Fryar-Adversary, who continu'd still to pelter him with Heaps and Clouds of those Historical Balls or Librarian Bullets, or Pelotes or Peletons; under the Weight and Smart of which the Jesuit, for all his learned Contempt of Fryars, as it were Thunder-or Hail-Struck, gave up the Ghost: for, I think, *Harduin* never made any real Reply to *Noris*, who seems to pick Holes in the t'other's Caslock, even where there's scarce any Brack or Breack at all, as may be seen in *Noris* pag. 72. 92. 94. 95. and 220. where the Jesuit is accus'd of Plowing with other People's Heifers, without any naming of them; which plagiary Sights were also charg'd indeed upon daughty *Harduin*, by the Author of the *Bibliotheque Universelle*, in *Holland*; especially as to his ungrateful Borrowing from that erudite Professor of the Religious Order of *Calvinists*, *Saumaïse*, and others: but the scornfull French Jesuit reply'd to that in his Defence of *St. John Chrysostom's* Epistle to *Cæsarius* the Solitarian Monach, publish'd with Notes, in 4to, *Paris* 1689: but Fryar *Noris*, found by Experience, that 'tis not so easy a thing, to find a Stick to beat a Jesuit as 'tis to beat a Dog, (tho' a Jesuit may be far the worse

worse Creature in several Respects, and to several Purposes,) especially for a Fryar at the Weapons of Learning: However, two to one is odds at Foot-Ball; therefore *Noris* Collogues with another Learned *Italian* Fryar, call'd *F. Pagi*, to whom he publishes in the End of this Volume a Letter concerning an *Herodian* Medal, which was set forth in the same Year 1689. *Dissertation Historique sur une Medaille d'Herode Antipas*, in 4to, by one *Mr. Rigord*.

Those 2 Fryars, *Noris* and *Pagi*, as they were the most Learned, that perchance ever were of their respective Orders, (*Augustinian* and *Franciscan*, or *Observantin*,) So they got considerable Honour by their Conquest, thb' confederate, & *Par Impar*, over one of the most Learned that ever appear'd in that designing Society; especially Fryar *Noris*, who in all Probability ow'd his Cardinals-Cap to his Policy in singling out that famous Jesuit-Critick *Harduin*, to signalize himself, and to be taken Notice of, as the fitter for the highest Ecclesiastical Promotion after such a Tryal of Skill with such a monstrous-seiz'd Jesuit. Big with such Hopes, *Noris* republishe's his foregoing Volume, with some additional Dissertations, *de Paschali Latinorum Cyclo annorum* 84. ac *Reverennale aunorum* 95. and with some additional Syrian Medals, that were sent him from *Mr. Oudinet*, the Keeper of his *French* Majesties Medals, *Mr. Foucault*, *Toinard*, *Vaillant*, the Abbot *Nicaise*, and others. In Fol. at *Florence* 1692. Here also *Noris* go's on baiting his chosen Adversary *Harduin's Nummi antiqui illustrati*. Hereupon Fryar *Noris* was made the *Vatican* Bibliothecarian by *Innocont* the 12th, and immediatly after the same Year, the, or a haughty Jesuit, to shew his further Contempt of *Noris*, publishe's an Anonymous sarcastical Pamphlét at *Paris*, inscrib'd *Pro Eumenio Pacato ad Norisium*. There follow'd

low'd several other Satyrical Libels, written by other Anonymous Jesuits, who at last got *Noris's* Books to be examin'd by the Inquisition at Rome; who being most Dominicans or Thomists, great Antagonists to the Jesuits Pelagianism, declar'd in Favour of the Fryar *Noris*, who was consequently made one of the Consultors of the Inquisition himself: and soon after, publish'd his *Historica Dissertatio de Uno ex Trinitate carne passō. Accedunt Historiæ Pelagianæ Henrici Noris ab Anonymi scrupulis Vindiciæ*, in 4to Rom. 1695. wherein, to clear the Jesuitical Accusations of his being a *Jansenist*, and against the Popes Infallibility, *Noris* declares for the latter, and renounces *Jansenism*. Nevertheless, the Jesuits pursue their Attack against the Inquisitors (that clear'd *Noris*) as well as against the Fryar himself, under the cover'd way of three Pamphlets: viz. *De his quæ spectant ad fidem Catholicam, auctore Anonymo scrupuloso*, and the 2d, *Informatio de libro -- ab uno Theologo Parisiensi*. And the 3d, *Lettera d'un Cavaliere dimorante in Parigi, à d'un suo amico in Italia*. Notwithstanding all those Jesuitical Batteries, Fryar *Noris's* Ambition was so lucky as to be advanc'd to the Cardinalitian Eminency, which Fryar *Pagi* fell short of, because he had not Courage enough, to Criticise the Jesuits to the Purpose, or else should not at all, for Ecclesiastical Preferments, in Popish Countries often depend upon the lucky Choice of a great Antagonist to cope withall, as well as upon an entire Neutrality and Inoffensiveness in Critical Writings: as it appear's in Cardinal *Noris's* Case, who being resolv'd to be *Cæsar aut nullus*, bravely attack'd the sturdy Jesuits betimes in their favourite capital Article of *Pelagianism*, in his History of the *Pelagian Heresie*, publish'd in the Year 1675. thereupon the Jesuits made a Sally with a Pamphlet, styl'd

styl'd, *Germanitates Cor. Jansenii & Henrici Noris*: who immediatly renew'd his Battery with *Gerro Germanitatum Cornelii Jansenii & Henrici Noris*. Whereupon *Issne* was join'd, and the Cause try'd before the grand Inquisition -- *Rbadamanthus*, who gave the Cause for the Defendant *Noris*; yet the Jesuitical Plaintiffs brought the Cause on again, but with the same Success of being cast, in 1676. till at last, the lucky Fryar *Noris*, after 16 Years Breathing, thought of renewing his Attack against the Jesuits from the Batteries of Medals, with the foresaid Cardinalitial Success.

But the Franciscan Fryar *Pagi*, miss'd of that lucky Hitt, tho' not inferior to the Austin Fryar *Noris*, in any kind of Critical Learning, nor even in that of Medals, as appear's by his *Historia Hypatica, seu de Consulibus Cæsareis. Aut. Ant. Pagi Ord. Minorum Convent. S. Franc. Doct. Theol. in 4to. Lugdun. 1682.* and in *French*, 1686. with an Answer to his Italian Censurer &c. *Pagi* is also full of the Art and Science of Medals in his *Critical Historico-Chronologica in Annales Card. Baronii & Spondani --- & Periodo Græco-Romanâ (loco Julianæ) nunc primum concinnatâ munitur. Aut. Ant. Pagi, in Fol. Paris 1689.* with four more Folio Volumes since publish'd, to the same Medal-Proof-Purpose. He has also some Additions to his Consular and Cæsarian Medals in his Preface to *Anthony of Padua's Sermons-Edition*, in 8vo at *Avignon* 1685. Had *Harduin* or any of the other thumping Jesuit-Writers taken as much notice of *Pagi's* Criticisms upon any of their written Traditions, there's no Doubt but *Pagi* had been a Cardinal; and on the contrary, had the said Jesuits made Slight of *Noris's* Reflections, and carelessly neglected or designedly scorn'd to make any Answer or Reply to his Slight obloquy and rapsody, the poor
Fryar

Fryar Noris might in all Probability have continu'd to his Dying-Day within the empty Antiquities of *Pisa*, and have taught half a Dozen poor hir'd Scholars and as many poor Fryars what Histories he pleas'd, without any Fear of being answer'd by any other Tract but the Rehearsals of the Echo, that has had more than a double Vote in swaying the Skeleton-Remains of the grassy Town and Hollow Schools of the nominal University of *quondam Pisa*. *Nunc gramen est ubi Pisa fuit.*

Histoire du Roy Louis le Grand, par les Medailles, Emblemes, Devises, Jettons, Inscriptions, Armoiries, & autres Monumens publics, recueillis & expliquez, par le P. Claude François Menestrier, de la Comp. de Jesus. In Folio à Paris 1689. and 1693. Most of those Monuments were collected by Father *la Chaise*; out of whose *Musæum* the t'other Jesuit compil'd his Trophy: Whereof the Types and Inscriptions were invented by *Charpentier, Perrault & la Chapelle*: The Dessen was drawn by *le Brun, Mignard* and *Varin*. The most famous publick Trophies be also represented there, such as, *La Place des Victoires, l'Obelisque d'Arles*, and the Monument of the City of *Troy* &c. one of the most noted Devises, is that of the Abbot *Catelan*: who makes the Sun to represent the French King, and a half Moon the Great Turk: with these Verses, *Quo propior (to the Sun,) minor est (the Moon) Iterum & decrescere cogam, si redeat. Jam Lodoix instat Victor: tua fata, superbe, his, Otoman, discas facis: fera cornua Lunæ, Lex est, ni fugiant, decrescere sole propinquo.* The Occasion of this Antithetick Position between the Sun and Moon, was the French King's Threatning or Attacking the *Turck*, for giving a Retreat in the Isle of *Scio* or *Chio* to the Corsories or Pyrates of *Tripoly*, who were then pursu'd by Frenchmen of War.

As the said French King's Devise was the Sun, so the Dolphin's was the Morning-Star or Phosphoros, and the Duke of Burgundy's was, the Morning-dawn, or the Dawning of the Day, call'd *Aurora*, with the same ingenious Catelan's Motto, *Spes altera Solus. &c.* *Medailles sur les Principaux Evenemens du Regne de Louis le Grand, avec des Explications Historiques, par l'Academie Royale des Inscriptions & Medailles. A Paris 1702. 1. Vol. in fol. La Philosophie des Images. Par Menestrier, in 8vo à Paris 1682. L'Art des Emblemes. Par Menestrier. in 8vo, Paris 1684. La Science & l'Art des Devises. Par Menestrier, in 8vo à Paris 1686. La Philosophie des Images Enigmatiques. Par Menestrier, in 12. à Paris 1694.*

Thomæ Reinesii Syntagma Inscriptionum antiquarum, quarum omissa est recensio, in vasto Fani Gruteri Opere. Cum Commentariis, in Fol. Lipsiæ 1682. See Athen. Britan. Vol. 1. Pref. or Addend. pag. 87. & ibid. Crit. Hist. pag. 96. where there's Mention made of another Reinesius, who was a Rosacrucian Philosopher, and as such he publish'd his Chemiatria. Geræ Ruthen. 1624. in 4to. This Physical Gold-finder, pretended to be Master of a Rosacrucian MS. writ by one of the same Rosy Crusy Brotherhood, call'd Zosimus, who found by his Crucible, it seems, that the Greek Translation of the Bible, call'd the Septuagint, was perform'd only by one Alexandrian Jew. 'Tis not impossible indeed, but that might be true, in Spight of all Antiquity to the contrary; for all that the obscure Alchymist knew, or any body else could sweare to the contrary, tho' 'tis very improbable; and very ridiculous for our late Dr. Hody, to build his precarious Scheme upon that Rosacrucian's bare Word and Credit. Tho' that Thomas Reinesius could be serious, it seem's, sometimes: for there was publish'd under his Name, the very same Year

Year and Forme, as his foremention'd Alchemy peep'd and pop'd out, *De vasis umbicalibus, eorumque ruptura, Observatio singularis, Lipsiæ 1624. in 4.* Even that Later *Reinesius* tell's us some strange Stories as well as Inscriptions: *viz.* that the Ancient Romans took Letters and whole different Words, one for another; as, *RoufAs*, for *Ruf Us*; *Ispetti*, for *Spei*; and *Bixit*, for *Vixit*. And that the Ancient Roman Women had a Fore Name, or a Christen-Name besides their Sir Name, and that they could not hear the Motion of a second Marriage, &c. all which is very incertain, and can scarce be verifys'd, till after the *Gothick* and *Popish* Inundation, and the Change of the *Latin* into the *Italian* Tongue. This Observation is owing to the little fretful Dr. *W. M--ls*, who seem'd not only nettl'd for the Honour and Glory of that old Alchemist (as being perchange of the Rosy Fraternity himself, at least a Wellwisher to the Crusy Operators,) but also much more concern'd, that I should mention *ibid. Ath. Brit. Vol. 1. p. 5.* but ten Volumes of *Grævius's* Collection, and but 4 or 5 of *Gronovius's*; which was enough in all Conscience for any moderate Reader to believe, or to buye, and much more then either of them were really Authors, or even Editors of; for neither of them did much more, than put their Hands upon the Heads of the most Part of their respective Collections, and give them their Blessing: besides, one, if not both of those Collectors dy'd, if I mistake not, before those Collections were total'd: which never could be intended, to be compleatly finish'd, till the End of the World, or of the last Sheer of Printing in the World. So much for our great-little peevish Criticastro *Gualtero Millfinetino*.

Mysteria Cereris & Bacchi, in vasculo ex uno Onyche Ser. Rev. Principis Domini Ferdinandi Alberti Ducis

Brunsvicensis & Luneburgensis Capituli Argentoratis Evangelici, Senioris &c. à Jo. Henr. Eggelingio Reipublicæ Bremensis Secretario, in 4to. Bremæ 1682. Les Proportions du corps humain mesurées sur les plus belles figures de l'Antiquité. In Fol. à Paris 1683. Amongst those compleat Original Models and Master-pieces of Sculpteur are reckon'd, Lacaon and Venus at Florence, Farnese's Hercules, Ludovisi's Pyrasus, and the Vatican's Pythian Apollo at Rome, &c.

Sebast. Fæschius, De Nummo Pylæmenis Evergetæ Regis Paphlagoniæ, 4to. Basileæ, 1680. Thesaurus ex Thesauro Palatino selectus, sive Gemmarum & Numismatum, quæ in Electorali Cimeliarchio continentur, elegantiorum dispositio. Aut L. Begero, Seren. Elect. Palatini Antiquario & Bibliothecario. In Fol. Heydelbergæ 1685. The ingenious Library-keeper to the Elector Palatin, first Displays, the most select precious Stones that represent some of the Pagan Divinities, beginning from Jupiter; and thereupon he makes more of the Moral Reflexions, naturally arising from the Subject, than of the precarious Genealogies of the Heathen Gods, or even of the Nature of the Stone or Engraving, which yet he dos not quite neglect. In the second Place, he ranges those antiquarian Pieces, that regard some of the famous Men of Greece or Rome. Then he distinguishes the Medals into three Classes: whereof the (1st) contains those according to Order of Time, those of some of the Kings of Asia, Macedonia, Syria, Caria, and others; with those also of some of the Great Men of Greece. The (2^d) Order, comprehends the Medals Struck upon the Account of several Colonies. The (3^d) Classe, include's the Medals of most of the Emperors, that reign'd in the East or West, ever since Julius Cæsar, to Emmanuel Emperor of Greece. He omitted the Consulary Medals, thinking that
Mr.

Mr. *Patin* had represented them exact enough, in his *Additions and Corrections of Urfin*. *J. H. Eggingii Epistola, De Orbe Stagneo Antinoi*. In 4to, *Bremæ* 1691. Some Soldiers digging a Grave near *Corinth* in the *Moræa*, for one of their Camerades, found a great Medallion, made of Tin; upon one Side, there was the Face of *Antinous*, with these Words about it; *Hostibus Marcellus*: and upon the Reverse, a Ram. The commanding Officer seizing upon the Medallion, carry'd it to the Duke of *Brunswick* and *Lunebourg*, who made a Present of it to Mr. *Molanus*: to whom that Letter was writ.

Mr. *Spanheim's* transcending Tract, *de Fure Civitatis Romanæ sub Imperatoribus*, was publish'd at *Utrecht*. 1697. about the same Time as his *Callimachus* came out: and his *Julian, or Juliani Imperatoris Opera*, in fol. *Lips.* 1696. *Ezechielis Spanhemii, Liberi Baronis & Legati Regii, Orbis Romanus, seu de Statu Hominum*. *Londoni*, in 4to, 1703. These two Dissertations upon the Emperor *Antoninus's* Constitution, plac'd by *Ulpian* in the Digest-Statute 17, were first printed in the *Roman Antiquities*, publish'd in *Holland* by *Grævius*; who also edition'd in the 5th Volume of his Collection of *Rom. Antiq.* Mr. *Spanheim's* Treatise *De Nummo Smyrnæorum, seu de Vesta & Prytanibus Græcorum*. This Medal of *Smirna* was first publish'd by Mr. *Seguin*. The warlike Women call'd *Amazones*, are suppos'd to have first founded that City of *Smirna*. That Illustrious Scholar, Mr. *Ezech. Spanheim* dying on the 25 Nov. 1710. or thereabouts, left behind him in MS. a second Tome of the Use and Excellency of Medals, especially those belonging to the Consulary Time and Dignity, with frequent Criticisms against the foremention'd Medical and Medall-Gentleman, *Vaillant*. But whether this second posthumous Medal-Volume; is printed as yet, I know not.

not. The worthy Author, Mr. Spanheim, had been many Year's the King of Prussia's Resident in the *Britannick* Court at *London*, where he dy'd.

We must not forget the forecited famous Jesuit *Harduin's* Explication, *de quelques Noms de Villes qui sont en abrégé sur les Medailles Grecques. Dans les Mémoires de Trevoux*, May 1711. p. 844. *Harduin* has there several erudite Remarks upon Philology; especially upon the Pronunciation and Dialects of the *Greek* Tongue: as for exemple, he mentions two Silver Medals of the City of *Thebes*, (whereof one belongs to *Lewis* the 14th's Medal - Library: and the t'other to Mr. *Foucault's* Numismatical Cabinet) their Inscriptions are in these Letters, ΘΕΒΗ, which don't make up one Word, but are to be taken for the Initial Letters of four Words thus: Θύρα Ἐκτεταχθεῖσιν Βοιωτῶν Ἥρα, with a Buckler on one Side, and on the other a Vessel of two Handles, and *Hercules's* Club is plac'd over the two ear'd Vessel: which he read's and explains thus, *Thiva Heptapylos Vioton Hiwa*; *Thebes* with the Gates, is the Strength and Youth of *Bæotia*, which was also signify'd by the Buckler of Defence, and the Club of executive Offence or offensive War, and the Vessel of Ease and Plenty. Besides he observes, that the Medals of the City of *Athens* had for Inscription, ΑΘΕ, which is an Abbreviation of Ἀθηναίων Θεα, the Goddess of the *Athenians*, to witt, *Pallas* or *Minerva*. Whence he infer's, that the Error and Mistake of some People's Thinking, that the Letter E was formerly us'd in the Medals of *Athens* instead of the Letter H, was the Cause why some did engrave upon Marbles, several proper Names with an E, where H should have been, as may be seen in our Learned *Spon's* *Miscellanea eruditæ antiquitatis*, pag. 315. 16. and *Scaliger* upon *Eusebium*, p. 104. was impos'd upon by a false Quotation out of

of *Pliny*, as to that particular. Which he prove's again by the present Pronunciation of all the *Grecian* Race and Offspring now in the World; as our ingenious Dr. *Winter* in the Appendix to his Edition of *Hesiod* and the Minor Poets, franckly own's, that a Native of *Greece*, learned in his own and other Languages, told him, that the *English* Pronunciation of *Greek*, is not only affected and singular, but also childish and clounish, or to that Effect; so 'twas no Wonder, that our *English* University-*Grecian*, and the native *Hellenist* could not understand one another, after some Essays in the talking of *Greek* together to so little Purpose.

In a Medal-Pamphlet from *Berlin*, in 1711. t'was said, that on Monday the 27th of February, the Royal Academy being assembl'd together on the King's Birth-Day, Baron *Printz* Minister of State, was chose President, and Mr. *Jablonski*, the Vice-President, who distributed to all the Members, a Silver Medal of an Ounce and a half Weight: it represented on one Side the Prince's Head, and on the other, the Academy's Seal; which is, an Eagle soaring in the Clouds with this Legende, *Cognata ad sidera tendit*: There was also engraven this Energick; *Societas Scientiarum Regia fund. Berolini, Opt. Princip. Natal. 44. &c.* That Mr. *Jablonski* publish'd a *Hebrew Bible*, in 4to, 1699. &c. *Vide sis, Deliciæ sive Amœnitates Regnorum Danicæ, Norwegicæ, Slesvici, Holstatie, omniumque ad ea pertinentium Regionum -- Lugd. Batav. 1706. Vol. 2. in 12.*

In the Year 1708. there was publish'd at *Lucerne* in *Switzerland*, by one Mr. *Langius*, an Eminent Physician of that Canton, a History of *Myriads* of Medals, struck by providential Nature, upon figur'd Stones, which are found in *Switzerland* and in the Neighbouring Countries. This Medal-Pamphlet

phlet is properly a Description of the Curiosities repositated in the Cabinet of the Earl of *Trautmansdorf*, the Emperor's Embass. to the Laudable Cantons of *Switzerland*. Mr. *Langius* in his Explications of those Natural Medals, follow's the System of our late accurate and acute *Cambrian* Antiquarian Mr. *Edward Lbuid*, who in his Natural History of the Stony native Curiosities of *Britain*, had Recourse to the Ideas or *Phantomes*, or imaginary *Atomes*, made Use of long ago by the Philosophick ancient Atomistical Poet *Lucretius*: his Hypothesis is, that those Phantomes or imaginary Atoms fly in the Air, and relapsing afterwards into the Bowels of the Earth, they frame there, the several Shell-shapes, with the Fish that are found in them. If this Mr. *Langius's* Authorizing of the Learned *Britain*, Mr. *Lbuid's* Litho-Medal Explanations in his *Lythophilacij Britannici Ichthyographia* (Ed. *Lond.* 1699. in 8.) should have the good Fortune to please our Learned Prelat of *Carlisle* so very much, as the Rev. Mr. *J. Morton*, Rector of *Oxendon*, had the Happiness to do in his Natnral History of *Northamptonshire* (Edit. *Lond.* 1712. fol.) by the same Authorizing of the said Mr. *Lbuid's* Philosophy in blazening those *Ichthyological* Medals, t'would happen very seasonable for to abate something of the *Romish* Gentleman Mr. *Howarden's* mean Opinion of the Litterature of the *Swissers* in general. Nothwithstanding, Mr. *Scheutzer*, another Learned *Swisser*, in his pleasant Pamphlet, *De Querelis Piscium*, seem's to have quite different Fancies of that subterraneous *Ichthyologico-Lithology*. However, it may fall out with those Native Medals of Natural Philosophy, a Mathematick Medalist of a contiguous Climat, no further off *Switzerland* than *Lipsick*, and no longer ago than the Year 1711. presented the Publick with an Astronomical Medal of Mekanism: wherein all the

the Planets were represented according to the Copernick System: that Medal was compos'd of several Wheels, by the Means of which the Planets were to have every one their particular Motion, and were to take up the same Time to performe their several Courses, that they precisely make Use of in the Heavens. That Metallick Instrument was eight Foot in Diameter.

Description sommaire de Versailles, ancienne & nouvelle avec des figures. Par Mr. Felibien des Avaux, Historiographe des Batimens du Roy. A Paris in 12. 1703. Achates Tiberianus sive Gemma Cæsarea, Antiquitate, Argumento, Arte, Historia, prorsus incomparabilis, D. Augusti Apotheosim representans, notis Historicis illustrata. Aut. Jac. le Roy Libero Barone S. R. I. in Fol. Amstelod. 1684. when Charles the 5th K. of France, gave that curious Oriental Agat-Stone to the holy Chappel at Paris, 'twas thought, that it represented Joseph, reigning in Egypt under Pharao: That Error continu'd in it's peacefull or traditional Reign till the late ingenious Mr. Peyresk, made it appear, that it represented the Canonization or Deification of Augustus Cæsar, as it is further explain'd since by Tristan de S. Amour in his Historical Comments upon the Roman Emperors; and by Albert Rubens (Son of the famous Painter Rubens, and Secretary to Philippe the 4th) who having desseign'd or drawn it out to the Life, at Paris, publish'd a Learned Dissertation upon it at Antwerp, 1655. Some think that Balduin the 2d Emperor of Constantinople brought it with him into France, when he was forc'd to fly from the Imperial Greek Paleologues, and that he Pawn'd or Sold it with other Ecclesiastical Relicks, (as it was their Thought to be, and worship'd as such) for to raise Troops, to be re-inthron'd. Raphaelis Fabretti, Gasp. F. Urbinate De Columna Trajani Syntagma. Accesserunt Explicatio
M veteris

*veteris Tabellæ Anaglyphæ Homeri Iliadem^{us} atque ex Ste-
sichoro Archino & Lesebe, Ilii excidium continentis: &
emissarii latus Fucini Descriptio*, in Fol. Rom. 1684.
The Emperor Trojan is said to have writ Commentaries himself of his own War with the *Dacians*, in Imitation of *Julius Cæsar*; and that in Order thereunto he constantly employ'd six able Scribes, such as *Tacitus* &c. which being lost, they are very obscurely supply'd by that Columnary Monument. Whereunto *Fabretti* appendicularizes, a Tabulary Representation of the Destruction of *Troy*, and a Description of *Fucinus*, now call'd the Lake of *Celano* in the Kingdom of *Naples*, at the Bottom of Mount *Apennine*. *Miscellanea eruditæ antiquitatis; in quibus Marmora, Statuæ, Musivæ, Toreumata, Numismata, antiquorum Monumentorum Collectoribus ignota referuntur ac illustrantur*, à *Jacobo Sponio*, in Fol. Lugdun. 1685.

Description du Monument erigé à la Gloire du Roy, par Mr. le Marechal Duc de la Feuillade, avec les Inscriptions de tout l'ouvrage, in 4to, à Paris 1686. There is also a Description of a Medal, struck at the same Time in Gold, Silver and Copper. At the four Corners and Angles of the Piedestal, there be represented 4 Slaves; the first on the Right, is an old Man in a pittifull desolate Posture; the 2d on the Left, is a young Man almost stark naked, lifting up his Head towards the Statue, as it were craving Mercy upon his senceless Age; the 3d on the left Angle of the Back-façade, is in a declining Age, bewailing it's own Misfortunes, cloath'd like an Antique Dace; the 4th at the right Corner behind the Statue (of Massy Brass, 13 Foot high) is a Man in the Vigour and full Strength of his Age, looking upwards with Spight and Disdain, murmuring against Heaven and his own Fortune. There be 4 Turrets of Brass of ten Foot high, all gilt over,

at 4 Corners of the Monument, design'd to enlighten the Place all Night, by means of Lights entertain'd by a perpetual Fund settled for that Purpose, by the same zealous Subject of *Lewis the 14th viz. Duke and Marshall Feuillade*, who had the ill Fortune, to be routed with the Duke of Orleans, by Prince Eugene, from before Turin, the last War. See *Em. Frigeliu's Book De Statuis Illustrium Romanorum &c. De l'utilité des Voyages & de l'avantage que la Recherche des Antiques procure aux sçavans.* Par Mr. Baudelot de Dairval Avocat en Parlement, in 12. 2 Vol. à Paris 1686. *Melange de Remarques Critiques, Historiques, Philosophiques, Theologiques sur les deux Dissertations de Mr. Toland intitulées, l'Homme sans Superstition; & l'autre, les Origines Judaïques.* Par Elie Benoist. à Delft, 8, 1712.

Musæum Regium, seu Catalogus rerum tam naturalium quàm artificialium, quæ in Basilica Bibliothecæ Augustissimi Danicæ Norvegicæque Monarchæ Christiani V. Hafniæ asservantur, descriptus ab Oligero Jacobæo Med. & Phil. Prof. Regio, in Fol. Hafniæ. 1696. This was reprinted in 1711. *ibid.* by Mr. Laurenzen, Counsellor of the Ecclesiastick State to his Danish Majesty, with several Additions, especially with that of an Historical Commentary upon the Danish Medals. *Christiani Weisei De Poesi hodiernorum Politicorum, sive de argutis Inscriptionibus, Libri duo,* in 8vo. Jenæ 1687. This Learned Protestant of the Religious Order of Lutherans, and Master of Rhetorick and Poetry in the famous Trivial School of Humanistical Studies at Jena in the Landgravelship of Thuring in the Circle of the Upper-Saxony, gives us the Theory and Praxis of the Art of Inscriptions. The most famous Authors in that kind, were *Lipsius, Eriicius Puteanus, Reusnerus, Gruter, Gabriel Simeon, Sertorius Ursat* and *John Baptist Ferret, Emmanuel Thesaurus* (a Person of Quality of Turin,) and *Octavius Baldo-*

Bishop of Tiano, with these three German Jesuits, J. Masenius, B. A. Balbinus, and N. Avancinus; besides the Neapolitan Jesuit, Masculus, and the French Jesuit, Peter Labbæus, whose Book of Inscriptions, was printed at Grenoble, in 1664. But one of the first of all the Jesuits in the propos'd way of Inscriptions, was Aloisius Juglaris of Turin, who in 1641. at Genoa in 4to publish'd 100 Inscriptions upon the Life of our Saviour; and another Book of the same kind upon the Life of Lewis the 13th K. of France. Not long after, one Leon Matina, publish'd the Portraits and Encomiums of the Dukes of Venice, in 1665. *Monumens Antiques* par. Mr. Felibien D.A. in 4to, à Paris 1690. 'Tis full of Medal-Explications, as well as of ancient Inscriptions, &c. Another Gentleman Professor of Venice, J. Palatius, publish'd in 1671. the Elogies of the Emperors of the French Race, under the Title of, *Aquila inter Lilia*; and in 1673. the Elogiums of the Emperors of the House of Saxony, under the Inscription of *Aquila Saxonica*, publish'd in 1671.

Vetera Monumenta --- dissertationibus Iconibusque illustrantur. Joannis Ciampini -- in fol. Rom. 1690. *Le Cabinet des beaux Arts --* par Mr. Perrault, in fol. à Paris 1691. *Romanum Musæum, sive Thesaurus eruditæ Antiquitatis, in quo gemmæ, idola, insignia Sacerdotalia, instrumenta Sacrificiis inservientia, lucernæ, vasa, bullæ, armillæ, fibulæ, claves, annuli, tesserae, styli, strigiles, gutti, phyalæ lachrymatoriae, vota, signa militaria --* 170 *Tabulis Aeneis incisa referuntur ac dilucidantur.* Cura, studio & Sumptibus Michaelis Angeli Causæi de la Chaussée Parisiensis, in fol. Rom. 1691. and in French; Amsterdam. 1706. Fol. fourty five Cuts. *Veteres Arcus Augustorum triumphis insignes, cum imaginibus restituti, antiquis nummis, notisque* Jo. Petri Bellori illustrati, aeneis typis vulgati per Joannem Jacobum de Rubeis, in fol. Rom. 1690. *Le Antiche Lucerne sepolcrali figurate --*

con l'osservationi di Gio. Petro Belloro, in fol. Rom. 1692. Recueil des figures, groupes, thermes, fontaines, vases & autres ornemens, tels qu'ils se voyent à present dans le chateau & Parc de Versailles, gravez d'après les Originaux, par Simon Thonassin Graveur du Roy, in 8vo à Paris 1694. There be drawn out 218 Figures &c. L'Art de la Verrerie -- par Mr. Haudicquer de Blancourt, in 12. à Paris 1697. *Anecdota Ambrosianæ Bibliothecæ* -- Tom. 2. De Coronâ ferrea, qua Imperatores Romani in Insubribus coronari solebant. Aut. L. A. Muratorio, in 4to. Mediolan. 1699. Cabinet des Singularitez par Florent le Comte 3 Vol. in 12. à Paris 1699. *Inscriptiones Græcæ Palmyrenorum cum Scholiis & Annotationibus Ewardi Bernardi & Thomæ Smithi*, in 8vo, Trajecti ad Rhenum 1698. Some English Turkic-Merchants with their Chaplain Mr. Halyfax, about the Year 1678. with much adoe got a Sight of the Ruines of Palmyre, not very far from Aleppo in Syria; where the said Chaplain in four Days Time copy'd 23 Inscriptions, and sent them to Mr. Bernard, to be inserted into the Acts of the Royal Society. The Annotations being too short, are not very satisfactory &c.

Les Monumens de Rome -- par Mr. l'Abbe Raguenet, in 12. à Paris 1700. The Superstitious Medals of the Church of Rome, are made of all sorts of Stuff or Materials, as well as Shapes or Figures, according to the innumerable Forms and Colours of little Heathen Idols: The Popish Medals are imagin'd by the Papists to be a kind of Amulets or Talismans, having their Heavenly Philtron-Vertues from pretended Benedictions or Exorcisms, or from the Touch of hallow'd Places, or from the consecrated Relicks included therein: For, the Romish Medals are often made to open, that they may contain some Bits or Crums of those Magnetick Mummies; and
are

are therefore call'd Reliquiaries, and commonly wore about their Necks, or some other Part of their Bodies, as tutelary Signatures, or rather as the Plague-Tokens of *Popish* Spells. One of their most mysterious Inscriptions upon such amphibious Signals, is that upon the Portrait call'd *Veronica* or the holy Face; which having been brought from *Rome* in the Year 1249. by the Archdeacon of *Laon*, who was afterwards a *Pope*, under the changeable Name of the unchangeable Obstinacy of *Urban* the 4th, and given by him to the Nuns of *Montreuil* near *Laon*; it is wonderfully worship'd in their Church. The Legend or Inscription under that Image, is still more wonderfull in it's mysterious barbarous Characters: which some will have to be *Sclavonick*, and to be read thus, *Obraz Hospoden na obrusc*, or, *ubrusc*; or, thus, *Pild* (or, *Poldoben Gosdub v' Antuelo*; importing, *Imago Domini in Sudario*, the Image of our Lord in a Handkerchief, which *St. Veronica*, is feign'd to have given our Saviour, to wipe off his Sweat and Blood, in the Garden, or when he carry'd the Cross to be crucify'd. But the Learned Jesuit *Harduin* thinks the Characters to be half *Greek* and half *Latin*, and the Idiom wholly *Helenistick*; which he proves by a characteristick Paralel in a Subscription upon a *Greek* Psalter in the *Louvre* Library at *Paris* thus, ΔΑΒΙΔ ΠΡΟΦΗΤΟΥ ΚΑΙ ΒΑΣΙΛΕΩΣ ΜΕΛΟΣ. So that *Harduin* reads that *Veronica's* legendary Inscription thus: ΩΒΡΑΕ ΔΗΓΕ ΤΡΑΦΙΟ ΣΧΗΜΑ ΠΑΝΟΝΑΟΥ ΑΚΟΥΣΑ; that is, "Ωβραε δη γε γραφει σχημα πανοναυ ακουσα. Divisit utique penicillus figuram Christi invitum. From the Grammatical Words, ωβραε, dividō, apud *Hesychium*: Σχημα, pro σχημα, apud eundem: Παν omne, & οναιω, emo, redimo, in *Etymologico Magno*; unde, παντα, omnium Emptor seu Redemptor: γραφει Stylus vel Instrumentum scribendi, seu delineandi & pingendi:

gendi: ἄκον, *invitus*, vel *coactus*; & *faminei generis ἄκον*. Whence he will have it to be a true Greek Verse, as the Paraphrase is in Latin thus: *Vultum utique invitum sejunxit corpore pictor*. Le Peintre offre à vos yeux la sainte face ici: mais que c'est à regret qu'il la separe ainsi.

Mr. Schot, the King of Prussia's Library-Keeper in 1708. was about publishing the Historian *Suetonius* and the Poet *Virgil*, with the several proper Applications of, and Explanations by, Medals. The *Suetonius* was to be much larger than that done with Medals by Mr. Patin: and the *Virgil*, was to be enrich'd with the Miniature-Glyphicks of the *Virgil* in MS. in the *Vatican Library*. In the same Year 1708. appear'd Mr. *Davies's* Edition of *Cicero's Tusculan Questions*, which ought to be so much valu'd by the Learned, that t'were to be wish'd that he would go on with all *Tully's Works* by Piece-meal, with only some Medal-Applications or Chronological Remarks on the Author's Life and Text, without any further Cloggings, but an exact Correction, of the Text. Which would be the best Method for the Editioning of all Ancient Authors, without any other long discursive Comments, or long-winded Sententions-Notes. I suppose 'tis the same *Cantabrigian Davies*, that edition'd *Minutius Felix* to a very useful Advantage of the Publick. *Annus solaris antiquus, à variis in Oriente ac Asiæ Populis & Urbibus, usu civili olim usurpatus, nunc tandem naturali suo usui restitutus, plurimisque adaptatis Epochis, ex Medicæis præsertim Claudii Ptolomæi MSS. aliisque Historiæ Monumentis, Marmoribus ac Nummis maximam Partem anecdotis. Appenditur Spicilegium Chronologico-Historicum de Cyclis Christianorum, præcipuè Græcorum Paschalibus, necnon æris à Mundi conditu variè deductis, Studio Joannis Mason, Artium Magistro & earundem Artium Pro-*

Professore, &c. It was to be printed at *London*, as I take it, in the Year 1711. in Fol. of about 50 Sheets, enrich'd with several Medals and Marbles, never explain'd before, as the Specimen assur'd the Publick. The same Year, there was publish'd another Medallick Volume of a longer Title, and bigger Bulk, as well as of more Naturally struck Medals. viz. *Thesaurus Imaginum, Piscium testaceorum quales sunt Cancri echini, Echinometra stellæ marinæ, — ut & cochlearum, inter quas numerantur lunares, laciniatæ, trochi, valvatæ sive semilunares, valvatæ striatæ, cassides tuberosæ, verrucosæ, læves & murices, globosæ, buccinæ, strombi, volutæ, alatæ, procellanæ majores & minores, cylindri — quibus accedunt conchyliæ, ut nauticum cornu Ammonis — Conchæ univalviæ & bivalviæ, quarum Species sunt Solenes univalvii, chamæ asperæ, chamæ læves, pectines, pectunculi, tellinæ, solenes bivalvii, musculi, tinncæ, ostrea, --- denique Mineralia, uti Metalla, lapides, & argillæ variis in locis reperiæ --- quorum omnium maximam partem Georgius Everhardus Rumphius Med. Doctor & Academiæ Cæsareæ, -- Naturæ Curiosorum, Collega, dictus Plinius Indicus, collegit; Jam verò Naturæ amator & curiosus quidam in hunc ordinem digessit, & nitidissimè æri incidi curavit. Lugd. Batav. 1711. in Fol. This Learned Dutch Physician, Mr. Rumphius, had the best Collection of such Rarities and Curiosities, of any in the World. The Editor being a great Zealot for Natural Medals, caus'd also the Names of those Shells to be plac'd in several distinct Tables and Languages &c.*

Mr. Graverol, of the Tyrian Medals, printed 1694. in 4 at *Nismes*, &c. *Recueil des Traitez des Paix--depuis la Paix faite à Vervins en 1598. -- in 4to, à Paris 1690. en 4 Vol.* Mr. Newman, Pastor of *Breslaw*, publish'd there in 1708. an Emblematick Dissert. against some that pretended that Coffee is mention'd in 2d Sam. 17. 28. &c.

MYLES DAVIES.

DISSERTATION

UPON

The Original, Usefulness & Progress

OF

Physick, and it's genuine Professors and
Hereditary Memoirs.

1. **T**HE following Observations may be taken by way of Comment upon Gen 50; 2. *Isai.* 61, 1. *Ezech.* 37. 1. ad 11. & 2 *Chron.* 16, 12. *Eccles.* 10, 16. 18. 19. & 38. 1, ad 15. *Matth.* 5, 12. *Luc.* 4, 23. and 10. 34, 37. *John* 5, 14. &c. as well as pursuant to an occasional Dissertation upon the *Critical Methodus Curandi*, in the 2^d Volume of my *Athenæ Britannicæ*, à pag. 341. ad p. 357. & *ibid.* p. 69, 70 & Vol. 1. p. 25, 26. 93. &c.

2. Whether the Ancient Medicinal Records be valu'd enough, or at all, by our Modern Sons of Art, or whether the *Neoterick* Discoveries do surpass, or suffice without, the Physical Registries of ancient Experience, is not so certain, as that most of the Moderns seldom or never read, or even understand, or ever heard of, any great Matter of most of the venerable Authors of experimental Antiquity, but rather content themselves with some of the newest and most modern Practical Tracts, and perchance for Ornament Sake, they may have some Pieces of the latest Editions of *Hippocrates* and *Galen's* Works, or some Translations of some Parts of *Theophrastus*, or *Dioscorides*, or *Celsus* &c. Nay, *Mathiolus*, *Sennertus*, *Fernelius*,

nelius, and even *Silvius*, are look'd upon by a great many of our Modern Practicioners, to be almost as obsolete and antiquated, or at least as much to be neglected and laid a side, as *Alexander Aphrodisæus* or *Alcinous*, or even as the *Veterinariæ Mulo-Medicinæ Scriptores*; and indeed understand as little of them, as they do of the *Geoponick*, *Hieracosophick*, or *Cynogetick Physicks*; which last yet would be their more proportionable Province. However, 'tis very certain, those *Neotericks* that made the greatest Discoveries in Physick and Chyrurgery or Anatomie, were indefatigable Readers of the Ancients, howmuch soever slighted as useless now adays, to whom they were indebted for their first Insights and best Inlets, if not for the Discoveries themselves: whereof the most Famous was doubtless, that of our excellent Dr. *Harvey's* Circulation of the Blood: Yet, to say nothing of the Anti-Harvæan Antagonism of our Dr. *Primrose*, *Emilius Parisans*, and *John Riolanus, Jun.*, the late French Doctor *Peter Barra*, publish'd a Book at Lyons 1682. in 12. with this Title, *Hippocrate de la Circulation du Sang &c.* where he prove's probably enough, that *Hippocrates* knew and always suppos'd the Circulation of the Blood and Humours &c. Nay, the Learned Lutheran Protestant *Daniel Horstius*, in his *Physica Hippocratea*, Edit. *Francof.* 1682. in 12. seem's almost of the old Critick *Macrobius's* Mind, viz. that *Hippocrates* could not be mistaken. And our great Calvinistical Protestant Critick Dr. *James Spon*, is still more positive, as to our present Purpose, in his *Aphorismi novi ex Hippocratis operibus nunc primum collecti*, Edit. *Lugd.* 1683. where he stiffly maintains, that all the new Discoveries in the several particular Branches of Physick are comprehended in those new Aphorisms, which he collected out of *Hippocrates's* Works:

and

and prove's it by Descending to all the Particulars of the Modern Experiences in Physick and Anatomy: as for Exemple, in the first of the five Sections into which he distinguishes this Tract, he observe's in Hippocrates's respective Equivalent Expressions, *Generatio lactis per chylum; nutritio fœtus per os, Circulatio Sanguinis; Venæ lacteæ, glandulæ Cerebri:* and so of all the rest of the new Medicinal Systems and Discoveries; especially that of Transpiration, which Sanctorius was thirty Years a discovering and writing his Book or Art, *de Medicinâ Staticâ, Aphorismorum Sectionibus septem comprehensa. Venetiis in 12. 1614. & Lipsiæ in 12. cui accessit Staticomastrix sive ejusdem Artis demolitio Hippolitii Obicij Ferrariensis, &c. & Venetiis iterum, 1624. in 16. cum Auctoris Sanctorii Sanctorii Justinopolitani additamentis, & responsione ad Staticomastigem.* And Dr. Aignan, the late French King's chief Physician is of the same Sentiment in his *l' Ancienne Médecine à la mode, ou le sentiment uniforme d' Hippocrate & de Galien sur les Acides & les Alcalis, in 12. à Paris 1693.*

Nay, the great Dutch Critick in Holland, Theodorus Fansonius ab Almeloven, in his *Inventa Nov-antiquæ*, Edit. in 8vo. *Amstelodam. 1684.* pretend's to prove, that the Italian Dr. *Andreas Cæsalpinus Aretinus*, was the first that deliver'd the Doctrine of the Circulation of the Blood, in his *Quæstionum Medicarum lib. 2. de Medicamentorum facultatibus*, Editis apud Juntas 1593. in 4to. *cum Quæstionibus Peripateticis & Peripateticâ Dæmonum Investigatione.* Where Cæsalpinus speaks so clearly of the Circulation of the Blood, say's that hypercritical Dutch Physician, that 'twere Injustice to attribute that Discovery to the English Dr. *Will. Harvey*, who liv'd long after, in the Year 1651. he mean's that Dr. *Harvey* dy'd in 1657. for, his accurate *Exercitatio A-*

anatomica de Motu Cordis & Sanguinis in Animalibus, was printed at *Franckfort*, apud *Guilb. Fitzerum*, in 4to, 1628. and before that at *London*, as I take it. Not long after *Cæsalpinus* had publish'd his *Catoptron, sive speculum artis Medicæ Hippocraticum*; in quo multa visuntur, quæ à præclarissimis quibusque Medicis intacta prorsus relictæ erant, arcana, *Francos.* 1605. in 8vo. and the next Year at *Venice* in 4to. In which Work, *Cæsalpinus* had a proper Opportunity, to speak at large of that Bloody Discovery, had he known any great Matter of it; but his Hinting at some such thing in his foremention'd Questions is but a very poor deserving. But as for *Dr. Harvey's* Learning of it from *Hieronymus Fabricius de Aquapendente*, and he from *Padre Paulo*, is a meer Dutch Dream of that Emulous Hollander, *Almeloween*: for *Aquapendent's* Tract, *de Venarum ostiis*, with three more Anatomical Treatises, were printed but in 1644. in Fol. at *Franckfort*; where also his other Anatomical Works were printed in Fol. 1623. as also his Chyrurgery three Years before, in 8vo. without any Pretensions to that Sanguine Discovery, or knowing any thing considerable of it, much less of his Teaching it to *Dr. Harvey*, or his own Learning of it from *Padre Paulo*: though doubtles our excellent *Dr. Harvey* did not know the less of that or any thing else, by his Studying or Staying at *Padua* 5 or 6 Years; or by his Conversing with those Learned and Ingenious Italian Physicians; for even old *Cæsalpino* might probably enough have been alive in *Dr. Harvey's* Time in *Italy*.

However, that sharp Dutch Critick shew's much more faire and Learned Dealing, in his Proofs, that even *Plato* explain'd the Respiration of Animals by a Principle of Mecanism, long enough before *Aquapendente* writ his ingenious Books, *de Respiratione & ejus instrumentis*, lib. 2. *Patavii* 1615. in 4to. & de

motu locali animalium secundum totum. Patavii 1618. in 4to. De loquela Brutorum, ut supr. De Musculi artificio, & Ossium dearticulationibus, Vicentiae 1614. in 4to. And likewise Meenheer Janssonius prove's probably enough, that Hippocrates and Aristotle, with other Ancients, spoke of Human Generation by and in Oval Conceptions, before either Dr. Harvey's Tracts de Generatione & Ovo, or even Aquapendente's Treatise de Formatione Ovi & Pulli, Patav. 1625. in Fol. cum Tract. de Formato fœtu; & loquela Brutorum &c. As also that the Learned Danish Dr. Stenon was not the first that discover'd the Salivary Conduits, no more than Dr. Willis the Glands of the Stomach, tho' they explain'd them more fully than Galen: As Silvius only made a better Explanation of the Use of the Bile, for alimentary Digestion, than Nemessius, the Greek Physician of the 4th Christian Century, in his Book, de Natura Hominis, Edit. Gr. Lat. Antwerp. 1584. in 8vo. & Latine tantum, Lugd. 1538. in 8vo. could well pretend to do. So likewise Virsungus might treat more fully of the Pancratick Juice, as Asellius of the Lacteal Venes, than Hippocrates or Galen, whose piercing Light did not pass over, tho' not stay long upon those pretended late Discoveries. Neither has the Learned Dr. Pecket, any other discovering Glory than that of speaking more at large of the Thorackial Canal, than a Roman Physician in a Tract printed at Venice, near an Age before Pecket, as Mr. Almeloveen pretend's to prove out of some of Nicolaus Leoniceus Vicentinus's Physical Writings, which were, de Morbo Gallico, Papiae 1506. Fol. & de Plinii & plurium aliorum Medicorum in Medicinâ erroribus, Edit. Ferraræ 1509. in 4to. & Basil. 1529. in 4to. & Tiro seu Vipera, Basil. 1532. in Fol. & de Morbo Gallico, Basil. 1536. in 4to. & Lugd. 1529. in 8vo. Mr. Almeloveen go's on to shew the Reason, why we don't know

know all that the Ancients knew : and how useful and necessary Philophy is for all Physicians : as also, how dangerous it is for Doctors of Physick, to neglect and slight the Learned Languages and Humaniſtical Changes of Study. And likewise Dr. *Almeloveen* do's not forget to relate the great Honours, that us'd formerly to be given to Physicians : which in like Manner may be seen prov'd in Mr. *Spanheim's* Letter, publish'd by the Ingenious *Andrew Morell*, in his *Specimen Rei nummarie*, Edit. *Lips.* 1695. in 12. where the late worthy Mr. *Spanheim* explain's some of *Caracalla's* Medals, struck at *Ancyra*, upon the Occasion of publick Games and Festivals, instituted in the Honour of *Æsculapius*; vid. *ibid.* Epist. 1. and in the 4th Epistle, there is a Medal with the Effigies of the Emperor *Verus*, and upon the Reverse, an *Æsculapius* standing upright upon a kind of a Chariot, holding a Lance, entortill'd about with a Serpent: the Chariot is drawn by two Centaurs, who hold each of them a lighten Flambeau. Mr. *Spanheim* enlarges curiously upon the great Honour and Worship, the *Pergamists* exhibited to their Physicians in the Person of *Æsculapius*, as their tutelar Genius &c.

3. The *Hebrews* doubtless were the first Conveyers of all Arts and Sciences, to the *Greeks*, by the way of Commerce with the *Phenicians*, and other conterminous Countrys and intermediant Nations; as the *Grecians* were to the *Latins*; as has been long ago sufficiently prov'd by *Philo Judæus*, *Josephus*, *Clemens Alexandrinus*, *Eusebius*, and innumerable others, both Ancient and Modern; who prove at the same Time also, that most Arts and Sciences may in a great Measure be learn't out of the Holy Scriptures; that is, that the *Bible* is the fundamental Conveyance it self of other Arts and Sciences as well as of History, Divinity and Languages by it's innume-

innumerable Translations, by the way of Conveying or Preaching it to all Nations. The Verity whereof may be likewise seen further demonstrated in two and forty Books, *Commentariorum de Sanctissima Trinitate & Operibus ejus, in utrumque Testamentum*, Edit. Paris 1638. fol. writ by that Learned prodromal Protestant of the 12th Christian Century, *Rupertus Tuitiensis* (of whom see more in my *Athen. Britan.* Vol. 2. p. 362. &c.) Usher, Walton, and Lewis Thomassin in his *Methodes d'Estudier & d'Enseigner Chrétiennement & solidement la Philosophie & de tire les Anciens Philosophes, par Rapport aux Ecritures & à la Religion*, in 8vo à Paris 1686. & les *Lettres Humaines ou la Poésie, par Rapport aux Lettres Divines & aux Ecritures*, in 8vo à Paris 1681. 3. Vol. & la *Grammaire ou les Langues, par Rapport à l'Ecriture Sainte*. Par le Pere L. Thomassin de l'Oratoire, in 8vo 2 Vol. à Paris 1690. & les *Historiens profanes, par rapport à la Religion Chrétienne & aux Ecritures*. Par le R. P. Louis Thomassin Prêtre de l'Oratoire, in 8vo 2 Vol. à Paris 1694. As also in that Learned Popish Bishop Daniel Huet's *Demonstratio Evangelica*, Edit. Paris 1679. fol. & *ibid.* 1690. fol. where, in the Preface to his second Edition, that Erudite Gentleman observe's,

Que ce Siecle non seulement ferme l'oreille à tout ce qui s'appelle Erudition, mais qui semble encore avoir déclaré une guerré ouverte aux belles Lettres & à l'étude de l'Antiquité; montrant qu'il est bien plus court & bien plus aisé de la m'épriser & de la rejeter, que de la connoître &c. — Si quelqu'un de ces gens là juge à propos de s'attacher un peu plus à la considération de ce sujet; il n'y a point de si impertinente raison, de si faible conjecture, de supçon si legere, de bruit si mal fondé, de Sophisme si vaine, qu'il ne veuille faire valoir comme une Affaire de poids contre la Religion Chrétienne &c. However,

No Author ever took so much Pains, to shew the Noble Offspring of the great Art and Science of Physick, as the Learned *Andreas Tiraquellus*, in his Laborious Work, *de Nobilitate*, printed in that Original Emporium of Protestant Learning, *Basil* in Switzerland, *apud Frobenium* 1565. in fol. whereof the one and thirtieth Chapter, in Answer to the principal Question (*an Ars Medicinæ Nobilitati deroget?*) shew's in distinct Articles, that there were, *Angeli Medici*; *Reges Medici*; *Imperatores Medici*; *Summi Pontifices Medici*; *Sancti Medici*, *aut medicinâ usi*; *Poetæ Medici*; *Philosophi Medici*; *Veterinarii Medici*; *Faminiæ Medicæ*; *Medicamentorum secundum omnes qualitates, Vires, Alphabeti ordine*; *Medicorum per Alphabetum Nomenclatura*; *Quæ contra Medicos dici solent aut possunt*; *Responsio ad Objecta*; *an Agricultura Nobilitati deroget?* Accordingly *Abraham Bzovius*, a Poland Black Fryar, entitl'd his Book, *Nomenclator Sanctorum Professione Medicorum*, Edit. Rom. 1612. in folio parenti, and in 12. Of the same kind is, *Joannis Molani Ecclesiasticum Medicorum Diarium*, editum Lovanii 1595. in 8vo. Whereunto may be added *Gaspar Tristram's Disceptatio de Clerico Medico*, Edit. Valentiniæ 1606. in 8vo.

But of all such Zealots for the Honour of Physick, none could carry it much higher or with more peculiar Turns, than one of the late French King's Physicians, the abovemention'd *Aignan*, Dr. of the Faculty of *Paris*, in his Book entitl'd, *le Prêtre Medicin, ou Discours Physique sur l'Etablissement de la Medicin: avec un Traité du Caffé & du The de France*, à *Paris*, 1696. in 12. where he observe's,

Que les Roys d'Egypte qui étoient Prêtres, étoient aussi Mediciens, de même que les Roys de quantité d'autres païs qui ont connu les vertus des Simples, & s'en sont servis pour le soulagement de leurs sujets. Les Paroles que nôtre
Seig-

Seigneur dit à un Docteur de la Loi; *Vade & tu fac similiter*, Luc. 10. 37. semblent contenir un precepte aux Prêtres de la Loi Nouvelle de rendre à tous leurs Freres les mêmes devoirs que le Samaritain — les Conciles ont autorisé cette Pratique: celui de Tours tenu sous Alexandre 3. &c. — pendant plusieurs siècles l'Eglise n'a pas eu un Medecin qui ne fust ou Evêque ou Prêtre ou Religieux. Quantité de Roys ont Pris leurs Medecins dans les Cloitres --- les Medecins de la Faculté de Paris n'eurent dispense & permission de se marier qu'en 1480. que le Cardinal de Touteville la leur accorda en reformant l'Université — Par le Café de France l'on entend le Café de Segle & d'Orge --- par le The de France, la feuille de Melisse cueillie au Mois de Juin, & sechée à l'Ombre --- Chaque pais fournit des Alimens & des Remedes à ses Habitans &c. *Vide sis in Athen. Brit. Vol. 2. p. 352.*

The same Sacred Grandeur and Honour of that Noble Art and Science of Physick was bravely asserted also by the Learned John Neander of Bremen in Germany, with this Title; *Syntagma, in quo Medicinæ Artis antiquissimæ & nobilissimæ, cum Laudes & Natalitia, Sectæ earumque Placita, tum Catacrypses ejus ac Restauratores, & ad hæc nostra usque tempora Propagatores &c. Bremæ 1623. in 4to.* And before that, by the Erudite Italian Doctor Hippolitus Obicius, Ferrariensis, in his Book, *stil'd Dialogus Tripartitus de Nobilitate Medici contra illius Obtrectatores: Ubi de omnibus Scientiis ac artibus hætenus cognitæ, etiam Magicis, compendiosus habetur tractatus. Venet. 1605. in 4to, & Mogunt. 1619. in 4to.* Vide Jacobi Oethæi *Orationes de Laudibus Medicinæ Diæticæ, & optimæ Medicorum Sectæ, inter Orationes Ingolstadienses, Tom. 1. &c.* To the same Purpose also of the Glory of Physick, the Learned primogenial Protestant, Philip Melancthon, did publish several Orations, to be seen in *Declamationum suarum Tomis quatuor, editis Argentorati 1558. in 8vo.*

viz. in laudem artis Medicæ, Tom. 1. p. 291. & contra Empiricos Medicos, ibid. pag. 312. & de Vita Avicennæ, Tom. 3. pag. 378. & an rectè dictum sit à Xenophonte bibendum esse ita, ut sitiens desinas? Tom. 4. pag. 893. &c. Extat etiam Philippi Beroaldi, Declamatio, an Orator (vel Jurisperitus vel Legatus publicus) sit Philosopho & Medico anteponeendus? Parisiis 1500. in 4to. Petri de Bayro, Taurinani, Lexipyretæ perpetuæ quæstionis & annexorum solutio, de Nobilitate facultatis Medicæ: Utrum Medicina & Philosophia sint Nobiliores utroque Jure, scilicet, Civili & Canonico &c. Taurini, apud Franciscum de Sylva, 1512. in Fol. Gasparis Mollinij Fatrotheologonomicomachia, Argentina 1575. in 8. But none displai'd the Glory of Physick with earlier Rays of all the Moderns, than the brave French Doctor of Lyons, Symphronianus Campegius in his, *Libelli duo: primus de Medicinæ claris Scriptoribus: 2dus de Legum Divinarum & Humanarum Conditoribus & Scriptoribus, atque de Pseudopropheta Mabo-meto.* Edit. Lugd. 1506. in 8vo, & ibid. 1531. in 8vo. & *Castigationes seu Emendationes Pharmacopolarum seu Apothecariorum, ac Arabum Item de Vinis febricitantium ex traditionibus Græcorum Arabum, Pænorum, ac confirmationibus Sacrarum Litterarum,* Lugd. 1532. in 8. J. G. Schenckii *Biblia Jatrica*, Edit. Francof. 1609. in 8vo. & ejusdem *Pinax Auctorum, in re Medicâ Muliebri*, Argent. 1606. in 8vo. Next to this comprehensive Scholar's Panegyricall Zeal for the glorious Restauration of Physick, must be plac'd the Medicinal Forces and Grandeur, as further displai'd in the respective Lists and Catalogues publish'd by Otto Brunfelsius Moguntinus, Remacius Fuscus Limburgus, Robertus Constantinus, Paschalis Gallus, Melchior Adamus, Petrus Castellanus, Jo. Ant. Vander Linden, Andreas Chioccus Verorensis, Gabr. Naudæus Parisiensis, &c. These general and old Accounts of the Splendour of Physick may be clos'd with Wolfgangus Satlerus Ba-silien-

siliensis his Pleading *de Jure & Privilegiis Medicorum*. Extat Decade 3. *Disputationum*, quas edidit Basileæ Joan. Jac. Genathius 1618. in 4to.

Those Elder Standard-bearers to the old Veterans and Pretorian-Bands of the Royal Forces of Physick, have been seconded by some Junior Neotericks in the same Track of Riviewing the innumerable Constellations of the immortal Sons of that Celestial Art and Science of Physick, with some Additions of more Modern Medicinal Lustre. Whereof one of the first was *Bibliographia Medica & Physica novissima perpetuo continuanda*, operâ ac studio Cornelii A. Beughem Embricensis, in 12. Amstelodami 1681. The next of that Marchalling kind was, *Essais de Medecine, où il est traité de la Medecine & des Medecins &c.* Par J. Bernier, Conseiller & Medecin Ordinaire de feuë Madame la Duchesse Douairiere d'Orleans, in 4. à Paris 1689. The third late General Muster-master of the Physical Heroes, is an Anonymous French Physician, who publish'd his Doctoral Register, with the Title of, *Histoire Chronologique de la Medecine & des Medecins, où il est traité de l'origine, du Progres, & de tout ce qui appartient à cette Science*. Seconde Edition revueë, corrigée & abrégée en quelques endroits, in 4. à Paris 1695. This Gentleman do's the ignorant Empericks a great deal of Justice, and overwhelm's them accordingly with Papal and Imperial Laws, and has them consequently condemn'd at the Ecclesiastick and Civil Tribunals.

As no inhabitable Corner of the Earth ever was without a sufficient Medicinal Produce of it's own for it's Inhabitants, so the respective Natives never wanted a competent Number of their own, that made it their Business, to cultivate those several natural Physical Productions, and even to carry on their Intelligence further therewith, so as to dive

deeper into the Knowledge of all the Medicinals, that they could come any way to be acquainted with, or to know the Use of. And such were call'd at first variously *pro re natâ*, as *Magists*, *Magistrists*, *Opsonarians*, *Caterers*, *Carvans*, *Nurserists*, *Geoponists*, *Hygeists*, *Prophylactists*, *Remedists*, *Aliptists*, *Gymnastists*, *Unguentarians*, *Emplastrists*, *Veterinarians*, *Hippo-Jatrists*, *Mulomedicists* *Operators*, *Herbalists*, *Botanists*, *Anatomists*, *Naturalists*, *Physicists*, *Medicinists*, *Myropolists*, *Ropopolists*, *Seplastianists*, *Druggists*, *Arometarians*, *Arometists*, *Pharmacopolists*, *Antidotists*, *Theriacistis*, *Circulators*, *Alchemists*, *Empyricks*, *Catholicons* and even *Catholicks*, as the Learned Italian Physician *Marfilus Cognatus* will have it in his first Book of *Variarum Observationum*, edition'd with his *Opuscula Varia Rom. apud Aloysium Zannertum*, 1603. in 4to. At last they were distinguish'd topologically or Geographically, and all comprehended in the honourable Tetrarchy of Physicians, or Doctors, (*κατ' ἐξοχὴν*, or *Præscriptionists*) *Chirurgians*, *Apothecaries*, and *Chymists*. Whereof the principal Presidents and Standards were, *Hebrews* or *Jews*, *Greeks*, *Latinists*, *Arabians*, *Africans*, *Asiaticks*, *Indians*, *Europeans*, and *Americans*.

4. The protoplaslick Schemes and most genuine *Idæa's* of the Hebrew Physicians, may be gather'd out of the Sacred Scripture it self; which was perform'd with as much Erudition as Ingenuity and Piety by that learned Dutch Physician, *Levinus Lemnius Ziricæus*, in his excellent laborious Work fill'd, *Similitudinum ac Parabolarum, quæ in Bibliis ex Herbis atque Arboribus desumuntur, dilucida explicatio. In quâ narratione singula loca explanantur, quibus Prophetæ, observatâ stirpium naturâ, conciones suas illustrent, divinaque Oracula fulciunt. Antwerp. 1569. in 8vo. & Erfordiæ 1581. in 8vo.* This piously Learned Precedent was first trac'd out indeed, and open'd by that
in ge-

ingenious Flanderkin of l' Ile, *Franciscus Rucus Insulanus*, in his curious Books *de Gemmis aliquot, iis præsertim quarum Divus Joannes Apostolus in sua Apocalypsi meminit. De aliis quoque, quarum usus hoc ævi apud omnes percrebuit, Libri duo. Tiguri, apud Gesnerum 1565. in 8vo, cum aliis Opusculis de omni fossilium genere &c. Joannis Bustamantini Camerensis, de Reptilibus vere Animantibus S. Scripturæ, Lib. 6. Lugd. 1620. in 8vo. 2 Vol. Compluti 1591. &c.*

The next Precedent of this Sacred kind of Physicks, was, *Francisci Valesii Covarruvani, de iis, quæ scripta sunt Physicè in Libris Sacris, sive de Sacra Philosophiâ, liber singularis. Francofurti 1590. & 1608. in 8. & Lugd. 1592. 1595. in 8vo. cum Opusculis Ruei & Lemnii &c. Henricus Kornmannus ex Kirchauna, de miraculis mortuorum ex Veteri & Novo-Testam. Quæstiones naturales, Physicæ, Medicæ, Theologicæ, Juridicæ -- apud Joan. Jacob. Porcium. 1610. in 8vo. Those sacred Examples were more physically follow'd, and more medicinally improv'd by Joannes Georgius Grossius, in his Compendium Medicinæ ex Scripturâ Sacrâ depromptum: necnon ad eandem rectè intelligendam, accommodatum: atque adeo nihil à Theologiæ Studiosis alieni aut peregrini tradens: ipsâ quidem praxi, ut & Theoriâ penitiori, relictâ iis, quorum est propria. Basileæ 1620. in 8vo. These were imitated to a very good Purpose of Original Physick as well as of Original Christianity, by a Learned Frenchman call'd *Gulielmus Ader*, in his *Enarrationes de Agrotis & Morbis in Evangelio. Opus in Miraculorum Christi amplitudinem, Ecclesiæ Christianæ eliminatum. Tholos. 1623. in 8. Next follow'd another Spaniard, call'd Vencentius Moles Valentinus, de morbis, quorum mentio fit in Sacris Literis. Matriti 1642. in 4to. Another wise Physician of this Scriptural and Judaical kind, was *Marcellinus Uberte Thaustranus*, whose *Medicina Sacra de Morbis, quorum mentio fit in sacris*
Lit-**

Litteris, was printed, *Cæsaraugustæ* 1645. in 4to. & *Petri Joannis Fabri, Alchymista Christianus*; in quo *Deus rerum auctor omnium, & quamplurima fidei Christiana Mysteria*, per *Analogias Chymicas & figuras* explicantur, *Christianorumque Orthodoxa doctrina, vita & probitas non oscitanter ex arte Chymicâ demonstrantur. Tholosæ* 1632. in 8. & *Josuelis Abrech Hunepæi, Ἀντιστοιχίαι* liber utilis iis qui *Medicinæ, Philosophiæ, Theologiæ, pietati ac timori Dei, ipsiusque Cognitioni student*, partim ex *arcanarum scripturarum fontibus haustus. Tremonicæ* 1607. in 8vo. & *Petrus Alonsus de Sandoval, de instaurandâ Æthiopum salute. Seville* 1627. in 8vo.

To which several Wise Men of the Senior Neoterick Physicians, may be added these following Religiously inclin'd Doctors of the same Panto-Jatrical Scriptures: viz. *Jodoci Willichii Resselliani, Observationes Medicæ in Libellum Lactantii Firmiani, de Opificio Dei. Item, Hypocratis Libellus de Geniturâ &c. Francof. ad Oderam* 1542. in 8vo. *Martini Cuneæ, de Entelechiâ spiritûs, liber. Paris* 1543. in 4to. & *Helisæus Roslin, de Opere Dei Creationis, seu de Mundo Hypotheses, continentes summarum artium principia, Physices, Chymicæ, Medicinæ, Astronomiæ, Astrologiæ, Metaphysices. Francof.* 1597. in 4to. & *Josephi Phavorini Synopsis de Homini excellentiâ, Philosophicâ, Medica & Christiana. Perusiæ, 1606. in Fol.* & *Joan. Combacii Wetterani Liber de Homine, ejusdemque Ordine ad Deum, Universum, aliasque Creaturas. Disquisitio de Caseo: & de Divinationibus. Marpurgi* 1620. in 8vo. & *Aloisius Cornarus, de Vitâ sobriâ. Patavii* 1561. in 8vo. & *Ludovicus Cornarus, de Vitâ sobriæ Commodis. Extat cum Leonardi Lessii Hygiastico. Antwerp.* 1623. in 8vo. & *Paschassii Justii, Ecoloniæ, Flandri, Alea, sive de curandâ ludendi in pecuniam cupiditate Libri duo. Priore, Medicâ Planaque Methodo omnis gravissimæ & ignoræ usque ad hoc tempus affectionis, natura, causæ & effectus tanquam immanis &*

savi

sevi alicujus morbi, explicantur. Altero, quâ potissimum curatione adhibitâ, insatiabilis flagitiosaque cupiditas evelli ex graviter ægrotantium animis possit, explanatur. Tum si contumax erit, quâ ratione edimari & comprimi queat, edocetur. Basileæ 1561. in 4to. & Amstelodami 1642. in 12. Marsilii Ficini Florentini, de Vitâ, Libri tres. Quorum 1us de Studiosorum sanitate tuenda: 2us, de Vitâ producenda: 3us, de vitâ Cœlicus comparandâ. Ejusdem Apologia. Epidemiarum Antidotus, tutelam quoque bonæ valetudinis continens. Lugd. 1567. in 16. & 1595. in 16. & Basil. 1538. in 8vo. & ibid. 1549. in 8vo. cum Gulielmi Insulani Menapii libro, de Ratione victûs salubris: & Joannis Guintherii Antoniæni Commentario, de Victûs & Medicinæ ratione, tempore pestis observandâ &c. & Brunonis Sleidelij, de Ebrietate, Lib. 3. Omnibus omnium ordinum studiosis, quibus secunda valetudo curæ, utiles. Cum Homiliâ Basilij magni contra Ebrios. Hanovix 1594. in 8vo. Joannes Wierus, de Iræ morbo & ejus Curatione Philosophicâ, Medica & Theologicâ. Basil. 1577. in 8. Engelberti Lamelin, Cameracensis de vitâ longâ, Lib. duo; quibus adjuncta sunt Commoda & Incommoda sobriæ vitæ. Et præservatio à peste &c. in 12. Insulis 1628. Georg. Piëtorij Villingani, Ebrietatis in exilium relegatæ Threnodia, ejusdemque resurgentis triumphantisque ὑμῶν. Cum Sermorum Canvivalium Lib. 10. &c. Antwerp. 1559. in 8. Ejusdem 3 Dialogi, de Ira refrænanda, de verâ Nobilitate, de Ebrietatis turpitudine. Cum Physicarum Quæstionum Centur. 3. &c. Ibidem 1568. in 8vo. Ejusdem, Rerum fortuitò evenientium Consolationes. Cum Regul. Universal. Curationis morborum &c. Basileæ 1565. in 8vo. Ejusdem, Pantopolion animalium — de apibus & cera, de Dæmonibus sublunaribus ac speciebus magicæ. Basil. 1563. in 8vo. Jodoci Willicbij Reselliani, Problemata, de Ebriorum affectionibus & moribus. Francof. 1543. in 8vo. Julij Alexandrini à Neustan, Salubrium, sive,

de Sanitate tuenda, Lib. 33. Colon. 1575. fol. *Pædotrophia*, carmine. Tiguri 1559. in 8vo. *Joan. Walterius Viringus, Attrebatensis, de Fejunio & Abſtinentiâ Medico-Eccleſiaſtici* Lib. 5. Atrebat 1547. in 4to. *De triplici Cœnâ, Chriſtianiâ, vulgari & Eucharifticâ.* Antwerp. 1617. in 4to. *Marsilii Cognati Veronenſis, de Sanitate tuendâ, Libri duo; viz. De Continentia & Arte Gymnaſtica.* Patavij 1605. in 4to. Romæ 1591. in 4to. *Ubi pertractatur, de Cibi potûſque uſu, tempore, menſura, & corporis exercitatione &c.*

To thoſe Jatrico-Scriptural Phyſicians do alſo belong the Charitable Practitioners, that adviſe and inſtruct the Poor, how to cure themſelves with eaſy and cheap Remedies: ſuch were *Albici, Archiepiſcopi Pragenſis, Praxis medendi. Regimen ſanitatis. Regimen peſtilentiæ.* Lipſiæ, apud Marcum Brand. 1484. in 4to. & *Helius Eobanus Heſſius, de tuendâ bonâ Valetudine — de Naturâ & viribus Cereviſiarum & Muſſarum — de Cauſis, præſervatione & curatione Ebrietas. Francof. 1538. in 8vo. & Jani Matthæi Duſtaſtan- tis, Problemata tria, 1. an Dæmones ſint, & an Morbo- rum ſint cauſæ, pro Theologorum, Philoſophorum ſententiis &c. Venet. 1567. in 8vo. & Joan. Lyebaultius, Divio- nenſis, Theſaurus Pauperum ſanitatis paratu facilis. Cum Joan. le Bon Therapia Puerperarum. Paris 1577. in 16. & Francof. 1589. in 16. & Ibid. cum Petri Hiſpani, Portugalenſis, Theſauro Pauperum, etiam Edit. Lugd. 1525. & Francof. 1578. in 8vo. (Hic poſtea ex Episc. Tuſcul. factus eſt Papa Joannes 21.) & Joannis Davidis Rulandi Ratiſbonenſis, Pharmacopœa vera, in quâ reſoſita ſunt ſtercora & urinæ ræ eviſiſa, pro omnibus totius corporis morbis internis & externis perſacile ac optimè curandis. Jam primùm edita pro Pauperibus, & alia medicamenta non habentibus. Noribergæ 1644. in 12. Georgij Pi- etorij Villingani, Tuendæ ſanitatis ratio, Dialogis 7, per 6 rerum naturalium ordinem; quæ ſunt aer, cibus, po-*

tus, motus, quies; somnus, vigilia, repletio, Inanitio, Ani-
mi passiones. Basil. 1554. in 8vo. Paris 1580. in 12.
Tuendæ Sanitatis Methodus. Antwerp. 1562. in 16. Cum
Scholâ Salernitanâ &c. Scholia in Marsilij Ficini de Stu-
diosorum valetudine tuendâ librum. Et in 7um Plinij
librum Enarrationes. Antwerp. 1569. in 8vo. & Joan-
nes Katschius, Hallensis, de gubernandâ sanitate, secun-
dum sex res non naturales. Lipsiæ 1594. in 8vo. Francof.
1557. in 8vo. & 1612. in 12. cum Medicina salernita-
ta &c. Joan. Steph. Strobelbergerij Brevissima Manudu-
ctio ad Curandos Pueriles affectus. Lipsiæ 1629. in 8vo.
de Dentium Podagrâ, Lips. 1630. in 8vo. Hugonis Fri-
dævallij Sampaulini, de Sanitate tuendâ, Lib. 6. Antw.
1568. in 8vo. Magnini Mediolanensis Regimen sanita-
tis. — Astronomia Hippocratis --- Item, Quid pro quo
Apothecariorum, nuper recognitum, per Nicolaum Rabby
&c. Argentorati 1503. in 4to. Lugd. 1517. in 4to. Jo-
annis de Mediolano Schola Salernitana, hoc est, de Valetu-
dine tuendâ. Francof. 1551. 1568. in 8vo. Antwerp.
1562. in 16. Paris 1580. in 12. Francof. 1612. in 12.
Rom. 1615. in folio patenti. Paris 1625. in 8vo. Ro-
teradami 1649. in 12. cum Philippi Melanchtonis de Mo-
deratione cibi & potûs, somni & vigiliarum, pag. 446.
ubi etiam, pag. 501. habentur P. Scriverij Saturnalia
continentia usum & abusum Tabacci &c. Jacobi Ma-
gnæ Britannicæ Regis, Misocapnus, sive de Abusu Tabac-
ci, lusus Regius: Editus cum Operibus ejusdem, p. 197.
Lond. 1619. in fol. Agydij Everarti, Antwerpiensis,
de Herbâ Panacæâ, quam alij Tabacum, alij Petum aut
Nicotianam vocant, brevis Commentariolus; quo admi-
randæ ac prorsus divinæ hujus Peruanæ stirpis facultates
& usus explicantur. Antwerp. 1587. in 24. cum Joan-
nis Juvenis Opusculo de Medicamentis Bezoardicis, quo-
rum usus à peste præservat &c. Theodori Beza, Vezelj,
de peste Questiones duæ explicatæ: una, sitne contagiosa:
altera, an & quatenus sit Christianis per secessionem vitan-
da.

da. Geneva 1579. in 8vo. Lugd. Batav. 1636. in 12. cum *Andrea Riveti* Epistolâ ejusdem argumenti; ubi & mos cadavera mortuorum in templis sepeliendi, redarguitur &c. *Arluni*, de faciliiori alimento & Balneis, Lib. 2. Basil. 1553. in 8vo. *Roberti Britanni*, *Atrebatis*, *Agriculturæ Encomium*. Paris 1539. in 4to. & de *Parfimoniâ* seu *Frugalitate*. Paris 1532. in 8vo. *Joannes Breuerinus*, de re *Cibaria*, Lugd. 1560. in 8vo. *Francos*. 1600. in 8vo. & 1606. in 4to.

Thomæ Philologi, *Ravennati*, de *Vitâ Hominis* ultra centum viginti annos producendâ, Liber. Venet. 1560. in 4to. Item, de *Microcosmi affectuum*, *maris*, *Fœminæ*, *Hermaphroditi*, *gallique miserâ*. Venet. 1575. in 8vo. Ejusdem, *Malum Gallicum*, *depilativam*, *Unguitivam*, *Dentativam*, *Nodos*, *Ulcera*, *Vitia quæque*, *affectus* & *rheumata*, usque ad contortos sanans: *ligni Indici*, *aquæ*, *vini*, *sublimati*, *cynæ*, *spartæ parillæ*, *hysan*, *heteeben*, *catavalgiij altare*, *mechoacan*, *antimonij*, *uuctionis*, *ceroti*, *suffumigij*, *præcipitati*, *semina Indi*, ac *additorum Mundi novi*, & *reliquorum modos omnes*, & *facultates explicat*. Venet. 1575. in 8vo. *Valerij Martinij*, *Veneti*, *Magia Physica* fecunda cœlesti divinoque cultu persusa. In quibus de totâ substantiâ ac de tribus ejus novissimis sapientiis; simulque de *Natura omnium proprietatum*, *divinarumque formarum* hucusque occultarum, accuratissime agitur. Venet. 1639. in 4to. *Henrici Stromers*, *Decreta Medica*, de *Ebrietate*. Lips. 1531. in 4to. *Henrici Rantzovij*, *Holsati*, de *Conservandâ valutine*, Liber, in *privatum Liberorum suorum usum* ab ipso conscriptus --- In quo, de *Diæta*, *itinere*, *annis Climactericis* & *antidoti*, *brevia* & *utilia præcepta* continentur. Lips. 1576. in 8. Antwerp. 1580. in 8vo. Antwerp. 1580. in 8vo. *Francos*. 1591. in 16. & *Ibid.* 1617. cum *Franc. Ruei*, de *Gemmis*, & *Gulielmi Grataroli Libellis de Memoria*, & de *Literatorum*, & eorum qui *Magistratum gerunt*, *conservanda valetudine* &c. *Andrea Lacunæ*, *Secobiensis*, *Vidui*

Victus ratio, Scholasticis Pauperibus paratu facilis & salubris. Et de victus, exercitiorumque ratione maxime in senectute observandâ. Colon. 1550. in 8vo. Jacobi Sylvij, Ambianensis, Schema rerum omnium ex quibus alimenta hominum depromuntur — de victus ratione facili ac salubri pauperum Scholasticorum — de parco ac duro victu — Adversus famem & victuum penuriam, Consilium. In Parte 2â Operum, Edit. Colon. 1630. in fol. Fortunij Liceti, Genuensis, de his qui diu vivunt sine alimento, Libri 4. Patavij 1612. in fol. Joannis Placotomi, Murstadij, de Causis, præservatione & curatione Ebrietatis. Edit. cum Commentariis in Libellum Eobani Hessi. Francof. 1560. in 8vo. Claudij Deodati, Gebweysensis, Pantheum Hygiasticum, Hippocratico-Hermeticum, de Hominis vita, ad centum & viginti annos salubriter producendâ Buntruti 1629. in 4to. Josephi de Aromatariis Assisnatis, Disputatio de rabie contagiosâ. Venet. 1625. in 4to. Francof. 1626. in 4to. Emilij Campolongi Patavini, Theoremata, de Humanâ perfectione. Patavij 1573. in 4to. Joannis Colle Bellunensis Methodus facile parandi jucunda, tuta & nova medicamenta — de vitâ & senectute longius protrahendâ. De Alexipharmacis Chymicis adversus omnia venena — de fascino dignoscendo & curando. Venet. 1628. in 4to. Ejusdem, de Idæâ & Theatro Imitatricium & imitabilium ad omnes intellectus facultates, scientias & artes, Libri Aulici. Pisauri 1617. fol. Joannis Cosmæ Holtzschij Basiliensis, Lepreæ experimentum & Examen. Tiguri 1558. in 8vo. Joannis Costæi Laudensis, de facili Medicinâ per Seri & Lactis usum, Libri 3. Papiæ 1604. in 4to. Gasparis Torellæ Episcopi Stæ. Justæ, de Pudendagrâ, tractatus quadruplex. In Collectione Venetâ de Morbo Gallico, p. 421. Edit. Venet. 1566. in folio. Ejusdem Torellæ Consilium de Peste dictâ, Villa. Extat cum Consiliis Baverij, Edit. Papiæ 1521. fol. Petri Hassardi, Armenterii Flandri, Clypeus Astrologicus. Lovan. 1552. in 8vo. Petri Holt-

Remij Darentriensis, Prognosticon vitæ & mortis, Colon. 1605. in 8vo. *Antonij Snebergeri, Tigurini, Medicamentorum Euporiston, id est, facile parabilem, Enumeratio Anti-artbritica. Francof.* 1581. in 8vo. *Idem de bonâ militum valetudine conservanda -- Cracoviæ* 1564. in 8. *Ejusdem, Medicamentorum simplicium, sive, Euporiston pestilentiae veneno adversantium, Institutio. Tiguri* 1562. in 8vo. *Leovardiae* 1616. in 8vo. *Philiberti Guiberti Medicus Domesticus, seu Medicina Charitativa. Colonia,* 1628. in 12. Whereunto may be added *Dr. Harvey's Family-Physician*, and most of *Will. Salmon's Books*, with other such like Vernacular Pharmacy.

5. But nothing shew's the Noble Antiquity and Necessity of Physick with more Divine Splendour, than that the first Eminent Follower and Writer thereof was no less a Person than King *Salomon*, the Standard of Human and Divine Wisdom. As *Botany* seem's to have been the first avow'd Branch of studious Physick, as well as the most natural to all Human and mortal Bodies, so, that first Royal Physician seem's to have made it the first or chiefest Part of the Glory as well as Study of his Royal Wisdom. But of all that great Prototypal Herbal of wise *Salomon*, there's nothing now remaining, no more than of his other Medicinal Standards: 1 Kings, 4. 34.

*Interitus causa, ut perbibent, ea maxima, ne, si
Pæonis arguti prostrans in limine, nostras
Pelliceret spes; humanæ fiducia vitæ,
Divinis sensim desciscens transfuga signis,
Ad plantas omnis, medicasque ad reperiet herbas.*

Which with the Original Fall probably was the Cause, why Providence has not only debar'd and barrier'd the Tree of Life, but also has absconded the

the great Psycandrick as well Somandrick Secret of the Chymical Grand Elixir from the Knowledge as well as from the Use of almost all Mankind, least we should forget, that,

*Vita Dei donum: divino munere quisquis
Utitur, usuræque petit compendia longæ,
Det cælo nomen: superos asciscere pergat
Integritas sibi, cum superis commercia solis.*

As for the Elucubrations and Productions of the Alchymists and Rosacrucian Physicians, I look upon all or most of their Tracts, that are father'd upon the ancient Jews, Greek, Arabians, and even the older Latinists, to be Pseudo-Epigraphal, and as Allegorical or Analogical in their Titles, Inscriptions and Terms, as they be in their Contents; tho' all their Delineations may prove Analogical as to some Physical and Medicinal, as well as to some Asomatick or incorporeal and pneumatick Intents and Purposes. See in my *Athen. Britan.* Vol. 1. pag. 237, 238. But that Alchymist had Need to have had more than a double Meaning under his Corinthian Forehead, who first publish'd, *Salomonis Regum Sapientissimi, Liber de Lapide Minerali, quem Philosophorum appellant.* Extat in *Decade 2dâ Harmoniæ imperscrutabilis Chymico-Philosophicæ*, Collect. à Joanne Rhenano, Francof. 1625. in 8vo. & *Mariæ Prophetissæ Practica Lapidis Philosophici.* Extat in Vol. 1. *Artis Auriferæ*, Edit. Basileæ 1593. & 1610. in 8vo. Not but that we read of Physicians much ancientser than that Chymical Sister of *Moses*, viz. *Joseph's* Servants the Physicians, *Gen.* 50. 2. yet we read of no other Physical Practitioners, till we come to good *Asa's* Reign, who yet is blam'd amongst other Failures, for seeking to the Physicians more than to the Lord, 2 *Chron.* 16. 12.

*Jesseum memini Solymæo pectine vatem,
 Et Regem cecinisse; (quid O pulcherrime Regum,
 Quid canis O vatam pulcherrime? languida tentat
 Fila meus, Musisque tuis assurgit Apollo.
 Fare.) quis est hominum, qui vitam diligit? inquit.
 A pravo diverte pedem: Rectum cole. Sic est. Ps. 34.
 Si dexter pergam, vivo: sin lævus oberrem, ^{12, 13,}
 Quis mea servantem arcuerit vestigia mortem? ^{14.}
 At quæ immortalem ad vitam fert semita? Vitam
 Quæ ferat ad longam in terris? sit semita labis
 Pura mihi, scelerisque experts, & lactea vita.*

And Tobit's Etherial Oculist, Raphael, seem'd such an Original Physician to Samuel Hafenreffer, that he entitl'd several of his Books, Raphael, *Artem Medicam docens. Tubingæ 1630. in 8vo. & Vexillum Raphaelicum per artem Medicam & vitam communem volans. Tubing. 1631. in 8vo. & Raphael 8^{mo} de Arte Medicæ, velo temporis, litationibus. Ulmæ 1642. in 8vo. &c.* There is a Tract inscrib'd, *Antidotus*, and ascrib'd to Esdras, doubtless a latter Jewish Helenist. Extat apud *Ætium Amidenum in contractæ ex veteribus Medicinæ Tetrabiblo, Edit. Basil. 1535. fol. & Lugd. 1549. fol. & Ibid. 1560. in 12. Vol. 4. Tetrabib. 4. Sermon. 1. cap. 101.* There's likewise a Chymical Tract inscrib'd to another Jewish Helenist, viz. *Anigmata ex Visione Aristæi vel Aristæi &c. Extat in Vol. 1. Artis Auriferæ, supradict.*

More of such Pseudo-Epigraphal ancient Jewish physical Writers and Writings, with others of their more Modern Cabalistical Alchemists, and Arabical Jewish Practicioners in Physick or otherwise, may be seen in Bartolucci and Imbonati's *Bibliotheca magna Rabbinica*, 5 Volumes in folio, printed at Rome 1693. & 1694. and in particular, concerning the Prince of all the Rabbi's, that famous Doctor, not only of Phy-

Physick, but also of the Jewish Law and Divinity, viz. *Moses Maimonides*, ibid. *Bibl. Mag. Rab.* Vol. 4. pag. 86. where it appear's that he was born at *Corduba* in *Spain*, in the Year of Christ 1131. whence retiring to *Egypt*, he finish'd his Comment. upon the *Misebna* at the Age of 30 Years. Soon after he erected an Academy at *Alexandria*; whence he was sent for, to *Grand Cairo*, to be Chief Physician to the Great Sultan: where he compos'd a great many Books in *Arabick* and *Hebrew*: whereof the foresayd *Bartoloccio* give's a large Account; especially of the Master-piece of his *Hebrew* Juridico-Theological Tract, intitl'd, *Repetitio Legis*, divided into 14 Books, which were afterwards printed at *Venice*, 1550. in fol. with the Commentaries of several Rabbies. But *Maimonides's Aphorisms secundum doctrinam Galeni Medicorum Principis*, were printed at *Bologn*, apud *Placcnem* 1489. in 4to. & *Basil.* 1579. in 8vo. & his, *Regimen sanitatis*, was printed at *Venice* 1514 and 1521. in fol. *August. Vindel.* 1518. in 4to. utrobique cum Consiliis. *Joannis Matthæi de Gradi.*

There's another Jewish Arabick Doctor of Physick, of some Repute, nam'd *Isaacus Israelita*; whose Medicinal Works were printed together at *Lyons*, 1515. in fol. & *de Dietis universalibus & particularibus Libri 11. superiori sæculo ex Arabicâ Lingua in Latinam conversi.* *Basil.* 1571. in 4to. & 1577. in 8vo. & *Antwerp.* 1608. in 8vo. & *de Febris liber, extat, Operis Veneti de Febris pag. 118. 130. Edit. Venet.* 1576. in fol. And another call'd *Paulus Israelita*, writ, *de novem Doctrinarum Ordinibus, & totius Peripatetici dogmatis nexu Compendium.* *Edit. Papie* 1510. in 4to. There be two more Jewish Physicians of some Note also amongst the Bookish Doctors: viz. *Jacobi Mantini, Hebræi, Versio Latina Avicennæ Fen 4. primi, de Universali ratione medendi. Venetiis,* 1530. in 8vo. & Este-

Esteling 1531. in 8vo. & *Avicennæ Caput 19 tertii Canonis Fœn primæ Tractatus primi de Canonibus universa- libus Curationis doloris Capitis Latinitate donatum. Extat cum Methodo universæ artis Medicæ Cornelij à Boersdorp, Gofensis, Edit. Brugis 1583. in fol.* The last *Jew Doctor* of any publick Intelligence with the *Christian Physicians*, was *David de Pomis, Hebræus*; whose *Enarratio brevis, de senum affectibus præcavendis, atque Curandis*, was printed at *Venet. 1588. in 4to.* & *de Medico Hebræo. Enarratio Apologetica. In quâ demonstratur, quod magna inter Hebræum & Christianum adsit affinitas; quodque mutua inter eorum utrumque dilectio, jure divino, esse debeat. Ibid. 1588. in 4to.* What other *Physical Writings* be of the *Jews*, they be kept mostly amongst themselves, besides what *Bartoloccio* has notify'd. This last *Jewish Doctor* seem's to have borrow'd his *Sir-name* from a *Cabbalistical Story* of *Aristotle's* holding an *Apple* in his *Hand* upon his *Death-Bed*, by the *Vertue* of the *Smell* of which he was kept alive, and enabl'd to finish the *Discours* he was making to the *Philosophers* around his *Bed*, who had pray'd him to leave them his last and dying *Speech*. As most of the *Rabbies* be *Rosacrucian Philosophers*, so they would feign persuade themselves and others, that all the *Great* and *Famous* were not only *Alchimists*, but also profelyted to *Judaism* before they dy'd; not excepting *Alexander the Great*, no more than his *Master Aristotle*. See the whole *Apple-Story*, and a *Rabbinical Hebrew Tract* there-upon, in *Joan. Justus Losius Hildesiensis's Dissertatio- num bigâ*. Edition'd at *Gissen*, by *Joan. Hen. Mayus*, SS. Theol. & LL. OO. P. P. in inclytâ *Ludovicianâ* 1706. in 4to. And as a great many latter Authors took upon themselves and Writings, the Homony- mous Names of great Men, and even of Angels, so they caus'd thereby as many *Apocriphal Idea's* in
later

later Offsprings. Thus *Basil Valentin's Microcosm* is said to have been translated into *Latin* by *Angelo Medico*, cum *Interpretis Aphorismis Basilianis*, Edit. Marpurgi, 1609. in 8vo. Accordingly not very many Years ago, there was a noted Physician at *West-Chester*, call'd *Dr. Angel*, and some elsewhere of the same Name perchance.

So that upon the whole the most Eminent for the Knowledge of Physick, amongst the *Hebrews*, were, the Patriarch *Joseph's* Servants the Physicians, *Salomon*, *Asa's* Physicians, the Physicians in the Time of the *Helenistical* Son of *Sirach*, and the Physical Idæas recorded in the *New Testament*, according to the Initial Texts, hinted at before.

All which Scripturally occasional Memorandums of the *Hebrew* and *Judaical* Notions of Physick, were recollected and re-edition'd by *Francis Rue*, *Levinus Lemnius*, *Franciscus Valesius*, *J. G. Grossius*, *William Ader*, *Vincent Moles*, *Marcellin Uberte*, *J. Bustamantinus*, *H. Kornmannus*, *P. J. Faber*, *Jos. Abrech*, *Al. Sandoval*. The Counterfeit *Jew-Physical* Notionalists, be, *Pseudo-Salmon*, *Pseudo-Maria*, *Pseudo-Esdras*, *Pseudo-Raphael*, *Pseudo-Aristæus*; apud *J. Rhenanum*, *Amidenum* & *Hafenreffer*, as has been before particulariz'd.

Of all the *Jewish Arabical* Rabbi-Physicians, there be now publicly remaining, but five Authors, viz. *Maimonides*, *Isaac* and *Paul*, *Israëlits*; *James Martin*, and *David de Pomis*: whereof the two last were born in *Italy* about the Beginning of the Reformation. See *Bartaloccio*, ut *supr.* Quod erat Demonstrandum.

Part 2^d.

1. **A**S to the *Greek* Pedigree of the noble and ancient Art and Science of Physick, 'tis to be observ'd (1) that the Lineage of those genuine

D
Sons

Sons of Art, is thus blazen'd and drawn by the ablest Medicinal-Heralds viz. Apollo, Melampus, Chiron, Æsculapius, Podalirius, Machaon, Pæon, Asclepius, Asclepiades: Zoroaster, Hermes Trismegistus, Minerva, Polydamma, Helena, Medæa, Daphnes, Homerus.

Thales, Epimenides, Pherccides, Herophylus, Pythagoras, Demoicetes, Zamolxis, Herodicus, Hippocrates, Theofaius, Draco, Polybus, &c.

Absyrtus, Anatolius, Aphricanus, Berytius, Cassianus Damageron, Democritus, Didymus, Diophanes, Florentinus, Fronto, Hierocles, Leontinus, Pamphylus, Paxamus, Pelagonius, Pythagoras, Quintilij, Sotion, Tarentinus, Theomnestus, Xenophon, Zoroaster, &c. In Geoponicorum Collectione &c.

Absyrtus Prusensis, Æmilius Hispanus, Anatolius, Aphricanus, Archedemus, Didymus, Diophanes, Eumelius, Hierocles, Himerius, Hippocrates, Litorius, Mago, Pamphilus, Pelagonius, Theomnestus, Tiberius &c. Veterinarij.

Antylus, Asclepiadas, Archigenes, Aspasia, Cleo, Clito, Demosthenes, Diogenes, Didimus, Dioscorides, Heraclidas, Tarentinus, Herodotus, Hieras Cappadox, Hierocles, Leonidas, Lycus, Marcellus, Martianus, Philagrius, Philo Tharsensis, Philumenus, Possidonius, Severus, Theo, - apud Ætium Amidenum.

Plato, Xenocrates, Democritus, Aristoteles, Theophrastus, Dioscorides, Alexander, Aphrodiceus, Simplicius, Themistius Philoponus, Ammonius, Plutarchus, Alcinous, Sextus Platonius, Philo Judæus, Boetius, Marsilius Ficinus &c.

Galenus, Mithridates, Andromachus, Antiochus, Philo, Nicander, Diocles Carystius, Alexander Trallianus, Paulus Ægineta, Oribasius Sardinianus, Ruffus Ephesius, Soranius Ephesius &c.

Actuarius, Aretæus, Cassius Jatrosophista, Meletius, Nonus, Philaretus, Philetus, Philotheus, Polybus, Theophilus, Jatrosophista, Ætius Amidenus &c.

Sixtus Arcerius, Stephanus Atheniensis & Alexandri-

nus, Erotianus, Herodotus, Joannes Grammaticus, Athenæus, Pessidonus, Sicanius Ætius, Michael Ephesus, Palladius, Theodas, Lycus, Menodotus, Osanter, Solon, Metrodorus, Archigenes. Inter Hipocratis & Galeni Opera.

Demetrius, Phæmo: Artemidorus, Astrampsychnus, Synesius, Nic. Gregoras: Adamantius, Polemon, Antiochus Tiberius.

Psellus, Nemestius, Oppianus, Epiphanius, Simeon Sethus, Demetrius Pepagomenus, Nicolaus Myrepsus Alexandrinus Præpositus, Anastasius, Theodorus Priscianus.

All those shall be treated of, as to their Medicinal Particulars, in Order, one after another.

The Pedigree of the Arabian ancient Fathers in Physick stands thus:

Avicenna, Averroes, Rhasis, Mesue, Albucasa, Haly Abbas, Abhomeron Aben Zoar, Jesu Haly, Haly Rodaham, Ebenesus, Abobaly Aben Zoar, Abbengnefit, Elluchasem Elimathar de Baldach, Alcanamosal seu Canamusal, Alguazir, Albuleizor, Alfabaravius, Zoar, Messhala, Abraham AbenEzre, Copbo.

Evax, Geber, Zadith filius Hamuelis, Achmetes filius Seirim, Calid filius Jazichi, Rachaidibus, Apomasor, &c.

Alpharabius, Joannes Damascenus, Janus Damascenus Decapolitanus, Joannes Serapion, Saladinus Asculanus, vel de Esculo, Syracus seu Syrasus &c.

The Works of most of those ancient Doctors of the Arabian Physicks, be still extant, and shall be accounted for in the 3d Part of this Dissertation &c.

The Offspring of the Latin ancient Fathers in Physick run's thus: Cato, Varro, Columella, Fronto, Florentinus, Celsus, Plinij, Theodoricus Gothorum Rex, Apuleius, Scribonius Largus, Marcellus, Quintus Serenus, Palladius, Quintus Rhenmius Palæmon, Æmilius Macer, Theodorus, Constantinus Aphricanus, Hildegardes de Pinguia, Parthenius, Strabus Gallus, Ægydius Monachus, Theobaldus, Benedi-

Ælus, Vindicianus, Arlunus, Albicus, Petrus Hispanus, Platina, Bartholomæus Montagnana Patavinus, Joannicius.

Joannes Gaddesden Anglicus, Mundinus, Octavianus Horatianus, Joannes de Mediolano, Santes Ardoynus Pissarenfis, Valescus de Taranta, Joannes Ganivetus.

Guido de Cauliaco, Brunus Longoburgensis, Theodoricus Cerviensis, Rolandus Capelutus Chrysopolytanus, Lanfrancus Mediolanensis, Rogerus Parmensis, Leonardus Bertapalia Paduanus, Petrus Crescentius Bononienses &c.

Joannes Platearius Salernitanus, Tura de Castello Bononiensis, Turrisanus de Turrisanis Florentinus dictus Plusquam Commentatoru, Joannes Manlius, Joannes Baptista Montanus Veronensis &c.

Raymundus Lullius, Marsilius Ficinus, Arnoldus de Villanova : Albert. Magnus, Thom. Aquinas, Joannes de Rupeccis, Odomarus, Efferarius Monachus, Rosinus, Brasescus, Trauladanus, Lambspringus, Bernardus Trevirensis, Hortulanus, Michael Savonarola, Augustinus Augurellus, Basilus Valentinus, Merlin, Joannes de Mebung, Richardus Anglicus, Roger Bacon, J. Garland, Thom & Sam. Norton & Robert Flud.

There be doubtless a great many of this Rosacrucian Race, to be taken as of the spurious kind, and as thrust into the Line by Head and Shoulders. But of all these and the Orient. Physicks more in the 4th P. of this *Diff.*

2^{dly}, 'Tis to be observ'd, that the Empyrick Branch of Medicine seem's to have been the first Cultivated by the Grecians: for, the experimental Observations of Cures being first registred by *Apollo, Melampus, Chiron, Æsculapius, Pæon, Podalirius, Machaon*, and other Aborigines, were thought to be so beneficial to Mankind, as to be recorded and hung up in the Temples for the Good of the Publick upon Poetick or Prosaick Tables: whereby their Gods were not only thank'd and prays'd, but also increas'd by the additional Number of those Original Registers of Medicines: whose Beneficence

cence and Charity to the Poor and Sickly was then esteem'd so extraordinary, that nothing less than Divine Worship or Honour could be Acknowledgement enough for such Medicinal Munificence to the infirme and unfortunate Part of their own Species. Insomuch that they were compar'd to the Rays of the Sun, for their liberal Influence and Effusion of Advice and Help to all that wanted it. Thereupon, their Statues were set up and adorn'd with Solary Rays, and crown'd at last with Celestial Beams: and *Apollo* was imagin'd to be nothing less than the Sun it self; and the Father or Inspirer of all good Physicians and Medicinal Registering Poëts; who also us'd to follow that Example of recording in lasting Numbers and Emphatick elevated Expression, their best Medicinal Observations in like Manner in the Temples, oftner in Verse than in Prose. Whence *Homer* and *Hippocrates* are suppos'd to have borrow'd their best Maxims and Aphorisms for their respective Collections. See in *Diodorus Siculus*, Lib. 42. pag. 287. and *Pausanius* in *Achaicis* pag. 208. of *Manto* or *Daphnes*, *Tiresias* the Priest's Daughter, who writ and paraphras'd in such excellent Strains, some of the Physical or Poëtical Oracles at the Temple of the *Delphians*, that they were worth to be plagiariz'd by *Homer* himself. See also *Servatius Gallæus's Sibyllina Oracula -- & Oracula Jovis, Apollinis, Zoroastri -- Astrampsychi Oneiro-Criticon &c. Græc. & Lat. cum Notis Variozum*, in 4to. *Amstelodami* 1689. And even the Original Prescriptions of King *Mitridates*, *Andromachus Senior*, *Antiochus*, *Philo* and *Nicander*, were not improbably thought to be owing chiefly to some of those Empyrical Recipe's recorded in those tabulary Experiences anathematiz'd in some of those *Heathenish Temples*. Mr. *Dacier* in his *French Translation*

tion of Hippocrates's Works, observe's also, that, Strabon raporte que les Egyptiens exposoient les malades à la porte de leur maison, afin que les passans, qui avoient eu un semblable mal, leur aprissent, comment ils avoient été guéris. Quand ces remèdes, réussissoient, on les écrivoient dans un livre qui s'apeloit le Livre sacré &c.

3^{ly}, 'Tis to be observ'd that, tho' there's nothing now pretended to be extant of Apollo's Dictates, besides his foremention'd Oracles, yet he stand's the Titular Genius to several Books of the Neoterick Physicians: such as, *Francisci Alexandri, Vercellensis, Apollo, omnem compositorum & simplicium normam suo fulgore ita irradians, ut ejus meridianâ luce contenti Medici & Pharmacopolæ, omni librorum copia neglectâ, omni denique erroris nebula, dispersa ad quævis opera facillimè se accingere voleant.* Venet. 1565. fol. & Francof. 1604. in 4. and several writ Physical Tracts under Apollo's double Influence in his Poëtick Capacity: particularly, *Quintus Serenus Samonicus Poëta & Medicus clarissimus, de re Medicâ, cum Commentariis Gabrielis Humelbergij, Ravenspurgij, Tiguri 1540. in 4to. & Joannis de Mediolano Schola Salernitana, de Valetudine tuendâ, Edit. Francof. 1551. 1568. in 8vo. & Antwerpiae 1562. in 16. & Paris 1580. in 12. & Francof. 1612. in 12. & Rom. 1615. folio patenti. & Parisiis 1625. in 8vo. & Roterodami 1649. in 12. & Christopheri Ballistæ, Latotiani Concertatio in Podagram Versibus Elegiacis expressa. Tigur. 1555. in 8vo. & Joannis Bozeri Carmen de Origine & Progressu artis Medicæ. Wittebergæ 1577. in 4to. & Petri Hassardi, Armenterii, Saluberrima bonæ valetudinis tuendæ præcepta Eobani Hessi Poëtæ festivissimi, Elegiaco carmine ad imitationem Galeni conscripta, novisque Commentariis illustrata. Francof. 1568. in 8vo. &c.* The Learned Protestant Antiquarian Bochart, and the erudite Popish Bishop Dan. Huetius, ut sup. agree entirely, that Apollo was modeliz'd by the Ethnicks upon

upon the Platform of *Pbut*, the third Son of *Ham*, and Grandchild to *Noah*: For as *Pbut*'s Father *Ham* first discover'd the Nakedness of his Father *Noah*, and ran to tell his two Brethren thereof; so *Apollo*, as a Physician discover's to his Brethren the Physicians, the Nakedness of Human Infirmities, and the Naked parts of Human Bodies; or as being suppos'd to be the Sun, which brings all things to Light &c. See more Parallels in the foresaid Authors. Tho' some will have *Apollo* to be *Jubal* &c. vid. *ibid.* To these poëtick Physicians might be added *Polydamna*, who presented *Helena* with the famous *Nepenthe*, or Healer of all Pain, mention'd by *Homer*. See in *Ath. Brit.* Vol. 2. p. 351. 352. & *Dacier*, ut *supr.*

4thly, We may observe, that as *Zoroaster* and *Trismegistus* are suppos'd to be of so old Originals or Ideal Births, as the last should be the Ethnick Cypher of the Eternal λόγος, and the t'other to have travestty'd *Moyse*s, as the same Antiquarians will have it, there's no Likelyhood there should now remain any genuine Memorials of theirs. Tho', besides the foremention'd Oracles, there be some Greek Fragments, *de re Rustica*, under the Name of one *Zoroaster*, printed in Γεωργικῶν libris 20. Græcis, Constantino quidem Cæsari nuncupatis, Jo. Alex. Brassicani opera in lucem editis, Basileæ 1539. in 8vo. Latinis autem, Jano Cornario interprete, Basil. 1540. in 8vo. but that *Zoroaster* was in all Likelyhood just such another as the Italian Physician *Tinelly*, who would needs be call'd also *Zoroaster*, and under that Name joyn'd to his own, publish'd, *Medicarum juxta Magni Hippocratis Doctrinam*, Tom. 1. Senis 1605. in 4to. yet *Franciscus Patricius* publish'd, *Magia Philosophica*, hoc est, *Zoroaster & ejus 320 Oracula Chaldaica; Asclepij Dialogus & Philosophia magna. Hermetis Trismegisti Pyramander: Sermo Sacerd. Clavis. Sermo ad filium. Ser-*

mo ad Asclepium. Minerva mundi & alia Miscellanea. Nunc primum ex Bibliotheca Ranzoviana è tenebris eruta & Latine reddita. Hamb. 1593. in 8. & Zoroastri Oracula cum Scholiis Pletbonis & Pselli, Paris 1599. in 4.

5tibly, That universally Learned Reformer of all Litterature in general, David Hæschelius Augustanus, of the Lutheran Christian Dispensation, publish'd Hermetis Trismegisti Fatromathematica ad Ammonem Aegyptium, Græc. & Lat. edita, fide MS. Codicis emendata, suppleta & notis aucta. August. Vind. 1597. in 8. Tho' it had been printed long before uncorrectly, at Norimberg 1532. in 8vo. His t'other Spurious Tract, de Lapidis Philosophici secreto, wrs edition'd in Vol. 4. Theatr. Chym. Argenterati 1613. in 8vo. The supposititious Miscellanies nicknam'd Pycmander, Sermosacer &c. were mention'd just before in Zoroaster; and a French Physician of Roan, call'd Thomas Boderius, in his Book, de ratione & usu dierum Criticarum, subjoyn's, Hermes Trismegistus de Decubitu Infirmorum nunquam antea in lucem editus. Paris 1555. in 4to. But such Pieces seeme in reality to be Tracts only. Frontispiecd with antique Names; not much more natural, than Joannis Bickeri, Dreisani, Hermes redivivus, declarans Hygieinam, de sanitate. Giessæ 1612. in 8vo. or such like Titles, frequent enough amongst the Inventions of Paracelsus, Van Helmont, and all Chymists new or old. Tho' the most natural and congruous Titles of that kind, were to inscribe the like Tracts, as Prosper Alpinus does, de Medicina Aegyptiorum, Libri 4. Venet. 1591. in 4to. & Paris 1646. in 4to. & de plantis Aegypti liber. Venet. 1592. in 4to. & Patavij 1640. in 4to. & Marci Antonij Zimaræ, Antrum Magico-Medicum. Accessit motus perpetui Mechanici, absque ullo aque vel ponderis adminiculo, conspicendis documentum. Francof. 1625. in 8vo. & Antri Magico-Medici Pars 2da. Accesserunt Porta Intelligentiarum;

& *Canones Hermetici, de Spiritu & animâ Corporis Majoris & Minoris Mundi. Ibid. 1626. in 8vo. & Cæsaris Longini trinum magicum, sive Secretorum magicorum Opus, continens, --- Oracula Zoroastri & Mystéria mysticæ Philosophiæ, Hebræorum, Chaldæorum, Egyptiorum, Arabum, Persarum, Græcorum, Orphicorum, Pythagoricorum & Latinorum. Francof. 1614. in 12. & ibid. 1630. in 12. addito tractatu de proprii cujusque nati dæmonis &c. Jacobi Bontij, Roterodamensis de Medicinâ Indorum Lib. 4. Par. 1546. 4. & Lugd. Bat. 1642. in 12. & Leonardi Rav-wolfii, Augustani, Itinerarium Orientis in Syriam, Judæam, Arabiam, Mesopotamiam, Babyloniam Assyriam & Armeniam, in sex partes distinctum. In quibus, plurima rara de omni materiâ Medica &c. Langingæ 1583. in 4to. Godfr. Smullij Manuale rerum Admirabilium & abstrusarum; Assyriorum, Chaldæorum, Persarum, Egyptiorum; Arabum & Græcorum, Medica Principia. Hamb. 1610. 12.*

6thly, There be likewise some nothall Tracts ascrib'd to old *Melampus*, or rather to some Junior of that ascititious Name; such as, *Melampodis Divinatio ex Palpitationibus. Græce. Rom. 1545. in 4to. cum Eliani variæ Historiæ lib. 14. & aliorum. & Melampodos liber, de Nævis. Græce; ibidem cum iisdem; & Latine, Nicolao Petrejo Interprete. Venet. 1552. in 8vo. cum aliis quibusdam. One Georgius Kraut, Hagenoensis, a Learned German Physician, publish'd also, Æsculapii lib. un. utilissim. de Morborum, Infirmitatum, corporisque accidentium origine, causis, descriptionibus & cura. Argentinæ 1544. in fol. But, I suppose, that's just such a Title, as Petrus Laurenbergius, Rostochiensis's Porticus Æsculapii, seu generalis artis Medicæ constitutio. Rostochij 1630. in 4to. or such a one, as Antonius Mizaldus, Monlucianus's Æsculapii & Uraniæ medicum simul & Astronomicum ex colloquio conjugium. Lugduni 1550. in 4to. or even as genuine as John Muys's Podalirius redivivus. Edit. Lugd. Bat. 1685. or perchance*

in the same Sence as John Schenckius, à Graffenberg, call's ἀνέκδοτα Medicorum Asclepiadarum, in his Πάγια-
 Ὑποθέσεων, sive Observationum Medicarum Volum. Edit.
 Francofurti 1600. 1609. fol. & Friburgi Brisgoiæ 1606.
 in 8vo. & Lugd. 1643. fol. Tho' there's a Fragment
 of Asclepiados still apparent in the foremention'd A-
 etius Amidenus's Collection, Tetrab. 3. Serm. 2. cap. 23.
 29. & Serm. 4. cap. 93. But this old Gentleman
 seem's rather a Chirurgian than a Physician: tho'
 in those ancient Times the same Person practiz'd
 commonly in all Parts of Physick: as it still obtain's
 amongst the poorer Sort of Physicians, Apotheca-
 ries, Chirurgians and Chymists. So also in the Pra-
 ctice of the Law; a poor Barrister is often forc'd to
 act the part of a Clerk, Solicitor, and Attorney.
 Petri Castelli Romani Epistola ad Jo. Manelphum & A-
 etium Chetum, in quâ agitur, nomine Hellebori simpliciter
 prolato, tum apud Hippocratem, tum alios Auctores, intel-
 ligendum Album: & ab hoc purgatas à Melampode Proe-
 ti Regis Argivorum furentes filias, atque ab Anticirco
 sanatum Herculem insanientem. Rom. 1622. in 4to.

Petrus Crinitus entitle's his 14th Chapter of his
 14th Book de Honestâ disciplinâ, Edit. Paris 1525. fol.
 concerning Dr. Asclepiades, who invented a sort of
 Hamacks for the Sick to lye upon: viz. De Ascle-
 piade Medico, qui lectos ægrotos suspensiles primus excogi-
 tavit. Achilles likewise is produc'd in his Medicinal
 Capacity, by John Ernestius Burggravius, Neustad-
 Electoralis, in the very Front of his Book; Achilles
 Πάνοπλος & redivivus, seu Panoplia Physico-Vulcania, in
 prælio φίλον & in hostem educitur sacer & inviolabilis.
 Cui præmissa est Marcelli Vranckheim ἐπιχρῆσις φορῶν
 ad Achillem παντοπόρου μαχόν. Amsterodami 1612. in
 8vo. Such Titular Antiquity may be seen at first
 Sight in Antonius Guntherus, Billichius's Thessalus in Chy-
 micis Redivivus — Eiusdem Anatomia Fermentationis
 Metal-

Platonica. De eadem Hermannii Conringij Exercitationes & D. Sennerti Epistola. Francof. 1643. oct. Joannis Augustini Panthei, Veneti, Ars & Theoria transmutationis Metallica cum Voarchadumia, proportionibus, numeris & Iconibus rei accommodis. Venet. 1550. in 8vo. & Vol. 2. Theatr. Chymic. Edit. Argent. 1613. in 8vo. Michaelis Mayeri, Attalanta fugiens, hoc est, Emblemata Nova de Secretis Naturæ Chymica Oppenbeimeii 1617. in 4to. Ejusdem Arcana Arcanissima, hoc est, Hieroglyphica Aegyptio-Græca in 4to. locus & tempus editionis non exprimuntur. Jo. Jac. Sweigkbardi à Freibausen, Ars Magnesia, hoc est, Disquisitio bipartita, Empirica seu Experimentales, Physico-Mathematica, de naturâ, viribus, & prodigiosis effectibus Magnetis, cum Theorematicè tum Problematicè proposita, novâque Methodo, ac Apodicticâ seu demonstrativa, tradita, variisque usibus ac diuturna experientia comprobata. Herbipolis 1631. in 4to. Joan. Bap. Imperialis Exoticarum Exercitationum libri 2. Venet. 1603. in 4to. Exotericorum Experimentorum ad varios morbos Centuriæ 7. Francof. 1607. in 8. Autore, J. G. Schenck, Anton. Colmeneri d: Ledesma, de Chocولات indæ qualitatibus & naturâ ex Hispan. fact. Lat. per M. Ant. Severin. Noribergæ 1644. in 12.

Some of those and other Authors that treat of the Oriental or Indian Physick, should indeed have been plac'd a little above, in Numb. i. pag. 28. immediately before Num. 2. in this Order to make up the 5th Part of this Dissertation. Apomasor, Prosper Alpinus, Josephus à Costa, Franciscus Ximenes, Joach. Stuppius, Joan. Langius, Joan. Veslingius, Cæsar Longinus, Jacobus Bontius, Gulielmus Piso, & Angelus à S. Josepho, Carmelita, Missionarius in Persia, & postea in Hollandia: with most of the ancient and modern Histories, Accounts, Descriptions, and Voyages, of the East and West-Indias: not forgetting our laborious Dr. Sloan's judicious Rehearsals of some of those ex-

otical Physicks, in Quality of Secretary to the Royal Society; whereof the Transactions were publish'd by their Original Secretary, Mr. Henry Oldenburg in 1665. & continu'd to 1691. in 4to. Vol. 8. and augmented by the foresaid Studious Dr. Sloan as well as abridg'd by the Indefatigable Mr. Lowtorp down to 1705. as I take it: who also publish'd *Miscellanea Curiosa* in 8vo. Vol. 3. Lond. 1708. which Collection of some of the principal Phænomena in Nature, is advantageously adorn'd with our excellent Dr. Mead's accurate and elaborate Discourse, about the Influence of the Sun and Moon, upon Human Bodies &c. whereunto are added most of Mr. Haley's Curiosities, in the Nature of *Discovering* Shades &c. To the same useful Purpose of Searching into the Oriental or Indian and Ferreign Medicinals, See more in *Fulio Bartoloccij & Imbonati's* 4 or 5 Tomes of *Bibliotheca Magna Rabbinica*, Edit. Rom. 1690. & 1693. in fol. & Mr. Herbelot's *Bibliothèque Orientale*, in fol. à Paris 1697. *Jo. de Laet*, *Novus Orbis*, Lugd. Bat. 1633. fol. *Nardi Ant. Recci*, *Epitome rerum medicarum Novæ Hispaniæ*. Edit. Francofurti &c. with others hereafter.

There should have been plac'd also in the same Numb. 1. p. 28. lin. 9. *Dinus & Thom. de Garbo Florentini*, *Gentilis de Florentia & Fulginas Itali*, & *Ibid. lin. 5. Magnus Mediolanensis*, *Petrus de Apono Patavinus* &c. with some few others to be added, and their Works treated of hereafter, that continu'd the Succession of the Latin or Western Physick down to the Beginning of the Reformation: for, those that appear'd since, will be accounted for in the 6th and last Part of this Dissert. &c. lin. 13. *Philippus Beroaldus*, *Ferdinandus Ponzettus*, *Franciscus de Pedemontio*, *Galeatius de S. Sophia*, *Janocius de Manectis*, *Joannes Alexandrinus*, *Jo. Anton. Pantheus*, *Jo. Arculanus Veronensis*, *Joan. de S. Amando*, *Petrus Tuxiganus Bononiensis dictus Medicinæ Monarcha*, *Joannes Mi-*
chael

Michael Savonarola, Nicolaus Nicolus Florentinus, Nicolaus de Cusa, Antonius Cermisonus, Antonius Musa, Andreas Brentius Patavinus, Antonius Benivenius, Ant. Guaneri, Ant. Zeno, Arnold. Catalanus, Aug. Niphus Philotheus, Bartholom. Anglicus, & ibid. lin. 16. Nicolaus Flammel, Morienus Eremita, Jo. Dumbelleius de Anglia, Artesius, Arislaus, Gratianus, Helias, Ortholanus, Alanus &c. & ibid. p. 26. lin. 35. Cleopatra, Moschio, Priscianus, Pelagius, Theophilus Protospatarius &c. p. 27. lin. 25. Almanzor.

7thly, Chiron, with the most docile of his Centaurian Pupils, cultivated Botany not much later than Apollo did Empyrism, if it be true that Chiron taught Æsculapius as well as Hercules, Jason & Achilles, in the Physick-Gardens of the Thessalian Plains and Groves. However, there's nothing now remaining of those Sylvestrian Herbalists, unless it be the incertain Tradition of their living so jollily, that they often quarrell'd, and seem'd to have drunk more Wine than Water, what ever their Food was: unless we imagine, that the pleasant Tempe's of Thessalia did invigorate their Springs and Herbage with some naturally intoxicating Charms, or with some more than ordinary Savageness. Be that how it will, ancient Chiron seem's to have the Honour of having been the most direct Predecessor, at least in the topological Line, of the Great Hippocrates, who mostly liv'd and at last dy'd in that wholesome Climate of Thessalia, after a long, studious and healthy Life, of about 109 Years standing, and about 349 Years before our Saviour's Birth. He never took any Fee for his Practice of Physick but did all Gratis, or for nothing, especially to the Poor: for this great Hippocrate's Maxim and usual Saying was, that to be disinterested and liberal or charitable was a Divine Preeminence, which rais'd the Soul above the Value or Valuing of the things of this World. He descended

cended from *Æsculapius* in the eighteenth paternal Degree, and from *Hercules* in the twentieth maternal Descent. But *Melampus* seem's to have been of an excentrical Original and Priority to them all, as well as *Apollo*. Tho' *Melampus* is said also to have been an Originary of *Pylos* and a Travellour into *Egypt*. The Greek Historian *Apollodorus* in his *Bibliotheca* or Registry of the Genealogy of the *Heathen* Gods, tell's us, that *Melampus* was the first that cur'd Distempers by Purgings. And *Ovid* say's, he us'd superstitious Expiations in his Medicines in the Cure of the Daughters of the King of *Argos*; thinking the dementating Disaster of those young Ladies was caus'd by *Bacchus*'s being angry with them; that is, by their being drunk, or overheated with Wine, or the quite contrary, for being too abstemious and avers'd to the Juice of the Grape. Whence the Learned vernacular Editor of *Hippocrates*'s Works in *French*, Mr. *Dacier*, would need's gather, that the Magical Art walk'd all along Hand in Hand, and kept even Pace with Physick. This *Melampus* is suppos'd by him to have liv'd about 100 Years after *Moses*; and about a 100 Years after him, that old *Chiron* had for his Scholars, not only *Æsculapius* and *Achilles*, but also *Hercules*, *Jason* and *Medæa*: and that a little after that still, about the *Trojan* War, *Polydamna*, Daughter of *Thoom* King of *Egypt*, did make a Present to *Helena* of that Easer of all Pain by Oblivion or Medicinal Forgetfulness, call'd *Nepenthe*, by *Homer*. But the most famous of all those Mythological Physicians, was *Æsculapius* and his two Sons, *Podalirius* and *Machaon*, who brought thirty Vessels with them to the Siege of *Troy*, where they were to play the Military or Camp-Physicians. And the *Byzantian* *Stephen*, in his Book, of Cities (*Edit. Gr. Flor. 1521.*) tells us, that *Podalirius*

rius

rius cur'd the King of *Caria's* Daughter by Bleeding, and had her, endow'd with the Penile call'd *Chersonesus*, for his Pains, where he and his Posterity reign'd, till they were establish'd in the Island *Cos*, where *Hippocrates's* great Grand-father was famous for Physick, about the 47th Olympiad. This first Race of Greek Physicians were call'd *Empyricks*; The 2d Branch, was of the *Philosophick* Physicians: viz. *Pherecides* a *Prognostick* Doctor, *Herophilus* *Phalaris* the Tyrant's *Anatomick* Physician, *Pythagoras* a *Theorick* Doctor, and his Disciples *Democetes* and *Zamolxes*, who said that the Body could not be cur'd without the Soul, which is the Principle of all Evils and of all Good &c. *Empedocles* was much for the Use of Natural Magick. One *Herodocus*, was the first for prescribing a Regular Dyet as well as a Regular Exercise: whence came the *Dietick* and *Gymnastick* Physick.

Soon after, the great *Hippocrates* was born in the foresaid Island of *Cos*, about the first Year of the 80th Olympick Game-Festivals. He was for joining Argument to Experience, Theory to Practice, and for cutting of, all useless Considerations or needless Experiments. His Father *Heraclides* and his Grand-father *Hippocrates* the first, had been able Practitioners before him; and he left behind him two Sons, *Thessalus* and *Draco*, with his Son in Law *Polybus* (that marry'd his Daughter) to inherit his excellent Improvements of that noble Art and Science of Physick, with the additional Practice of his disinterested and beneficent Humanity for the publick Good of his Moral as well as mortal and immortal Species of Mankind. 'Tis observable, that this great original Reformer of Physick travell'd into several Contries, and particularly into *Macedonia* and *Thracia* as well as *Thessalia*, and elsewhere: And that it was his constant Custom, in his Lectures
and

and Writings, to intimate only the bare Idea or primary Conception of things, which he left to his Hearers or Readers, to unfold and wind up, and consider upon, according to every one's Capacity or Ability: that is, he deliver'd much Matter in few Words, which were to be study'd, apply'd and ruminated upon. As to *Hippocrates's* Paternal Pedigree, some blazen it more in particular, thus: *Apollo, Æsculapius, Podalirius, Hippodochus, Sostratus, Dardanus, Cleamitides, Crisamis, Theodorus, Sostratus 2, Crisamis 2, Theodorus 2, Sostratus 3, Nebrus, Gnosidicus, Hippocrates, Heraclides & Hippocrates 2*; whose Mother was *Phanareta* of *Hercules's* Lineage. *Apollo* and *Æsculapius*, are agree'd of all Hand's, to have travell'd into *Egypt*, and to have brought most of their Physical Nowledge from thence, but whether both or either of them were born there, is not so certain. The *Egyptians* call'd *Apollo*, *Horus* or *Orus*; and there's still extant a supposititious Tract under that Name; viz. *Ori Apollinis Hieroglyphica*, Edit. 1518. besides that nothal Piece of the *Greek Apollo's*, *Præcepta in Delphis in columnâ scripta, Latino-Græca*, Edit. &c. However, as *Melampus* and *Chiron*, as well as *Trismegistus* and *Zoroaster*, seem to be of an ex-lineal Race, and perchance of a mystical Offspring, so they may be suppos'd to have been Senior Practitioners in Physick, and of a prior Date or longer Standing than *Apollo* and *Æsculapius*, or any other of the Physical Genealogy, at least according to the *Grecian Ideal Mythology*.

To the same Proto-Ideal Purpose of drawing out, the Primogenial Physick of the *Grecians*, to it's first aboriginal Offspring, the subsequent ritular Evidences may be of great Use and Satisfaction: viz. *Joannes Baptistæ Personæ, Albinensis, Nôctes solitariae, sive, de iis quæ scientificè scripta sunt ab Homero in Odyssea*.

sea. Liber singularis, in 70 Colloquia distributus, in quo præter non pauca Theologica, multa etiam Physica, multa Metaphysica, Ethica, Medica, Geometrica, Astronomica demum, & Physiognomica tractantur. Venet. 1613. in 4. Andreæ Kragij Ripensis Laurea Apollinea Monspeliensis: contexta & conferta quæstionibus difficillimis 13. Problematis Paradoxis variis 66. Basl. 1587. in 4to. Homericus Achilles, Caroli Doelincourtii, penicillo delineatus per Convicia & Laudes. In 4to. Lugd. Batavor. 1696. According to the same Rule of Reduction, the abovemention'd Delphian Muse and Recordress of the aboriginal, and Apollinean Oracles of Cures, even Daphnis's Medicinal Adoption may be seen in Joannis Baptistæ Ponæ Veronensis, Daphnis, seu de Curâ tertianæ Febris. Extat pag. 41. libri singularis Carminum. Veronæ, apud M. Anton. Palatiolum, 1590. in 4. Henricus Mediolanensis, de Controversia homini, & fortunæ cum Com. Cypriani à Popma. Colon. 1570. 8vo. Guilhelmi Mennens, Antwerpiani, Aurei Villeris, sive Sacræ Philosophiæ Vatum selectæ, ac unicæ Mysteriorumque Dæi, Naturæ, & artis admirabilium, Lib. 3. Antwerp. 1604. in 4to. & in Vol. 5. Theatri Chymici, Edit. Argentorati 1622. in 8vo. Joann. Jovian. Pontani, Horti Hesperidum Libri 2. Extant parte 1. Operum ejus Poëticorum, Basl. 1538. in 8vo. Jannis Baptistæ Ferrarii, Senensis, Hesperides, sive, de malorum Aureorum cultura & usu Libri 4. Rom. 1646. in fol. Guidonis de Cavalcantibus, de Naturâ & Motus Amoris Venerci, Cantio, cum Enarratione Dini de Garbo. Venet. apud Octavium Scotum 1498. in fol. Wendelini Hock, de Brachenau, Mentagra Venet. apud Octavianum 1502. Argent. 1514. in 4to. Hieronymi Don-Zellini Brixienfis, Epistola ad Petrum Andream Matthiolum, adversus Invidos & Blaterones. Extat in Lib. 15. Epist. Matthioli pag. 129. Edit. Lugd. 1564. in 8vo. & Prag. 1581. in fol. Ejusdem Don-Zellini, de Remediis ferendarum Injuriarum, sive de Compensanda

cenda Ird, liber unus. Venet. 1586. in 4to. Altorphij, 1587. in 8vo. Lugd. Bat. 1635. in 12. Danielis Ulierdini, Bruxellani Epistola, ostendens Medicum non Corpori solum, verum etiam animæ suppetias dare. Basil. 1544. in 8vo. Petri Laurembergii, Rostochiensis, Laurus Delphica, seu Methodus faciliis ad Medicinam. Lugd. Bat. 1621. in 12. Antonii Valetii Oratio, quâ Medici Antiquitas ex Antiquissimo Poëtarum Homero, allegoricè describitur. Paris 1570. in 8vo. Pauli Crassi, Mortis Repentinæ examen una cum brevi Methodo præfagiendi & præcavendi omnes, qui subeunt illius periculum. Mutinæ 1612. in 8vo. Henry Mason's Contentment in God's Gifts. Lond. 1625. 8vo. Matheoli Perusini, Ars Memorativa Argentorati, apud Martinum Schottum 1498. in 4to. Michaelis Angeli Blondi, de Memoria libellus. Venetiis 1545. in 8vo. Jo. Combachii de Philtris. Hamburg. 1609. in 4to. Jo. Lamandi Ancelonensis, de Naturâ Amoris & Amantium amentium Curâ. Disputatio in Decade 6. Collect. & Edit. à Jo. Fa. Genathio, Basil. 1620. in 4to. Hermannii Follini Sylvæ-ducensis, Amuletum Antonianum, seu luis pestiferæ fuga. Antwerp. 1618. in 8vo. Ernesti Reuchlini, Amuletum contra Pestilentiam. Magdeburg. 1564. in 8vo.

The Poëtick Physicians or Physical Poëts, may come in here as collateral Evidences: such as *Baldovini Sabodiensis, Ars Memoriae, Carmine cum Glossis. Edit. Paris. in 4to. Ant. Possévin. Jun. Petrus Montanus, Otto Cremonensis, Marcus Nevianus Gerardo-Montanus, & Eustachij Materensis Carmina, de Bajanis Therms. Venet. 1587. in 4to.* The Mythological State of the Greek Physical Idea's can't be better gloss'd than with the Medicinal Notions of the Imaginative Faculty, which all seeme to slight, yet it reign's, or, even tyrannize's in most People's Mind's as well as Bodies. In Order therefore to reduce the dangerous Exorbitancy of that over-ruling Faculty, the Imagination,

gination, we may consult, *Hieronymi Nymanni, de Imaginatione Oratio, inter Dissertationes Physico-Medicas Tobiae Tandleri, Wittebergæ 1613. in 8vo. Joan. Marci Marci, Idæarum Operaticium Idæa, sive Hypotyposis & detectio illius occultæ Virtutis, quæ semina facundat, & ex iisdem Corpora Organica producit. Pragæ 1635. in 4. Thomæ Fieni Antwerpiensis, de Formatrice fœtus: Liber in quo ostenditur, Animam rationalem infundi tertiâ die. Antwerp. 1620. 8vo. & Lovan. 1624. & 1629. 8vo. Defenditur &c. Ejusdem de Viribus Imaginationis, tractatus. Lovanij 1608. in 8vo. & Lugd. Batav. 1635. in 24.*

8ibly, The Series and Succession of Physicians in the Grecian Line, is to be gather'd the most authentically of any, out of *Ætius Amidenus's* valuable Collection, *Contractæ ex Veteribus Medicinæ Tetrabiblos*, printed at *Basil* in *Switzerland* 1535. in fol. & *ibid.* 1542. 1549. fol. & *Lugd.* 1549. fol. & *ibid.* 1568. in 12. Vol. 4. wherein may be seen the curious Remains of, *Antylus, Archigenes, Asclepiadas, Aspasia, Cleo, Crito, Demosthenes, Didimus, Diogenes, Dioscorides, Heraclidas Tarentinus, Herodotus, Hieras Cappadox, Hierocles, Leonidas, Lycus, Marcellus, Martianus, Orbasius Sardianus, Philagrius, Philumenus, Possidonius, Ruffus Ephesius, Severus, Soranius Ephesius, Theo.*

Neither is the Collection of the Veterinarian Greek Physicians, much less representative of the Series of the old Minor Physical Prophets of Medicinal Greece, tho' they are commonly traduc'd under the vulgar Name of *Mulomedici*, or *Hippiatri*, or downright *Horse-Doctors* and *Farriers*, yet that Veterinarian Collection is neither much less curious, or useful, or even less learned than the foresayd *Amidenus's* Collection of the Minor Prophetick Physicians of the Greek Descent. That Veterinarian Collection was translated into *Latin*, and publish'd

by Joannes Ruellius Sueffionensis, at Paris 1530. fol. and the Greek Text was publish'd at Basil 1537. in 4. Those Mulemedicinal Authors, therein contain'd are, Absyrtus Prusænsis, Amilius Hispanus, Anatolius, Aphricanus, Archedemus, Didymus, Diophanes, Eumelius, Hierocles, Himerius, Hippocrates, Litorius, Mago, Pamphilus, Pelagonius, Theomnestus, Tiberius, Vegetius Renatus, *Artis Veterinariæ, sive Mulo-medicinæ libri 4.* Basil. 1528. in 4to. & 1574. in 4to. *Hieracosophica Demetrii & Cynosophica Phæmonis, Edit. Lutetiæ 1612. in 4to. Sive Demetrii Constantinop. de Re accipitraria Liber. Latine versus à Petro Gillio, Lugd. 1562. in 8vo. cum Eliani Historia Animalium Lib. 17. Gr. & Lat. Lutetiæ 1612. in 4to. Cum rei Accipitrariæ Scriptoribus. Phæmonis, de Cura Canum, Liber, Latine versus ab Andræâ Aurifabro Vratislaviensi, Wittebergæ 1545. in 8vo. & semper cum Demetrio, ut supra, Lugd. 1562. in 8vo. & Lutetiæ 1612. in 4to. Gr. Lat.* As odd as these Hawk-Doctors and Dog-Doctors may appear, yet they had several of the Learned Neoterick Physicians for their Commentators; such as, Jacobus Augustus Thuanus, *ibid.* whereunto must be added the Hunting Doctors; viz. Gratii, *de Venatione, Liber. Lugd. 1537. in 8vo. Marci Aurelij Olympij, Nernefiani, Cynegetica. Venet. 1534. in 8. Petri Angelij Bargæi Cynegeticon, lib. 6. & Ixenticôn, vel, de Aucupio Lib. unus. Eclogæ Venatoriæ 4. Florentiæ, 1568. in 8vo. Romæ, 1585. in 4to. Latino Carmine &c. Bulduini Ronssii Gandensis, Venatio Medica, continens Remedia ad omnes à capite ad calcem usque Morbos. Edit. Lugd. Bat. 1589. 8vo. Belisarij Aquivivi, Nericinorum Ducis, de Venatione & Aucupio per accipitres Lib. 2. Neapoli 1519. in fol. Alberti magni Opusculum, de Falconibus, Asturibus, & Accipitribus. Cum ejusdem de Secretis mulierum; de Virtutibus herbarum, lapidum, & animalium quorundam, & de mirabilibus Mundi, ac de quibusdam affectibus causatis à qui-*

à quibusdam Animalibus; & Michaelis Scoti, de Secretis Naturæ. Antwerp. 1538. in 8vo. Lugdun. 1596. 12. Argentorati 1615. in 12. & ibid. 1637. in 12. Joannis Philippi Ingrassiæ, Rachalbutensis Siculi, quæstio de Purgatione & Sanguinis missione -- fistulæ curandæ methodus -- Quæstio utrum victus à Principio ad Statum usque procedere debet subtiliando, an potius ingrossando. Quod Veterinaria Medicina formaliter una eademque cuius nobiliore hominis medicina sit, materiæ duntaxat nobilitate differens. Ex quo Veterinarij quoque Medici ad Regiam Protomedicatus Officij Jurisdictionem pertineant. Venet. 1568. in 4to. Philippi Hartzlij, de causis contemptæ Medicinæ, Liber. Edit. Montibus Hannoniæ, in 8vo. Thome Philologi, Ravennatis, liber, de modo Collegiandi. Venet. 1575. in 4to. Consule sis Anton. Possevin. Seniores, Mantuanum, Bibliothecæ selectæ de Ratione studiorum, lib. 14. c. 19. de Methodo Consulendi, sive, ut ajunt, Collegiandi &c. Edit. Venet. 1603. in fol.

And even the Great Hieron. Fracastorius thought it not unbecoming, his bulky Reputation, to make himself one of these Dog-hunting Doctors, in his ingenious Pamphlet, styl'd, *Alcon, sive, de Curâ Canum Venaticorum*, inter ejus Opera, Edit. Venet. 1555. 1584. in 4to. & Genève apud Jac. Stoer, in 8vo. Tomis duobus. No more than the Famous Hieronymus Mercurialis thought it beneath him, to publish his six Books, *de Arte Gymnasticâ*. Paris 1577. in 4to. Venet. 1602. in 4to. Nicolai Hufsviani, de Bisonte, & ejus Venatione, Carmen. Cracoviæ 1623. in 8vo. Laurentij Rusij Hippiatría, sive Marechalía. Lutetiæ 1532. in fol. Petri à Naaldwyck, Batavi, Libri duo, *Philippicorum, sive, de Equorum naturâ, Electione, Educatione Disciplina & Curatione*. Lugd. Bat. 1631. in 4to. Joachimi Camerarij, Papebergensis, de tractandis Equis, sive, ἱπποκομὴς. Ejusdem conversio Libelli Xenophontis, de re Equestri in Latinum. Historiolæ rei Nummaricæ, sive, de Numis-

Numismatis Græcorum & Latinorum. Tubingæ Suevorum 1539. This was the first Protestant that ever writ of Medals. Upon which Subject see also *Henrici Uranij, Rossensis, de re Nummariâ, Mensuris & Ponderibus, Epitome, ex Budæo, Porto, Alciato & Georgio Agricola concinnata. Colon. 1569. in 8vo.*

9thly, The old Writers of the Rustick or Country-Physicks were generally the same that writ of Mule-Medicines; and consequently, the most natural Idæa's and Succession of the ancient Grecian Physicians may be equally seen in that *Agricolarian Collection of Γεωπονικῶν, seu de Re Rusticâ selectorum Lib. 20. Græc. Constantino quidem Cæsari nuncupat. Jo. Alexandri Brassicani Operâ in lucem Edit. Basil. apud Robert. Winter, 1539. in 8vo. Latine autem, Jano Cornario Interprete, Ibid. apud Frobenium 1540. in 8vo.* The Names of those Country-Chaps be, *Absyrtus, Anatolius, Apfricanus, Berytius, Cassianus, Damageton, Democritus, Didymus, Diophanes, Florentinus, Fronto, Hierocles, Leontinus, Pamphilus, Paxamus, Pelagonius, Pythagoras, Quintilij, Sotion, Tarentinus, Theomnestus, Xenophon, Zoroaster, & Cassij Dionysij Uticensis, Selectarum Præceptionum de Agricultura Libri 20. falsò autem Constantino Cæsari dicati, Edit. Lugd. 1543. in 8vo.* Some Greaster about Constantin's Time translated most of the Latin old Country-Tracts into Greek; such as those Pieces of Herbalism and Tillage, writ by *Cato, Varro, Columella, Fronto, Apuleius, Florentinus, Palladius,* and others, to be seen in the said Collection: And possibly that African Medicafter *Cassius Dionysius*, had a Hand in forging a great many of those Rustical Fragments. However, those Husbundry-Authors contribute not a little, to frame the native and primary Idæa of Physick, especially as to it's successive Propagation. Whereunto may be added *Aymarus Falconeus's, de Secretis agri, Liber. Lutetiæ, 1560.*

1560. in 8vo. & Roberti Britanni, *Atrebatibus, Agriculturae Encomium*. Paris 1539. in 4to. & de Parsimonia seu Frugalitate, Paris 1532. in 8vo. & Antonij Mizaldi Monluciani, *Hortorum Secreta*, Edit. Lutetiæ 1560. 1575. in 8vo. Colon. 1577. in 8vo. Petri Crescentij, Bononiensis, *de omnibus agriculturae partibus & de plantarum, Animaliumque utilitate*, Lib. 12. Lovanii apud Jo. de Westphalia, 1473. in fol. & Basi'. 1548. fol.

10. But one of the first Steps of the Greek regular Physicians, was to distinguish their different Courses of Dyet; which may be seen dissected into all its natural Branches by Apitius Cælius in his ten Books, *de re Coquinariâ* (Edit. Venetiis apud Joan. de Cereto de Tridino, 1503. 4to. & Basil. 1541. 4to. & Lugduni 1551. 8vo. *de re culinariâ*, &c.) thus: Epimeles, Artoptus, Cepuros, Pandeeter, Osprion, Trophetes, Polyteles, Terraxus, Thalassa, Halieus. This Dietary Course is call'd by Plato, the Coaxer or Flatterer of Physick. Arluni, *de faciliiori alimento*, & Balneis, libri 2. Basil. 1553. in 8vo. Xenocratis *de alimento ex Aquatilibus animantibus*, Libellus, extat Gr. & Lat. cum Jani Dubravij, *de Piscinis & Piscium naturis*, Lib. 5. Tiguri apud Gesneros F. F. R. in 8vo. 1559. Joannis de Mediolano, *Schola Salernitana, de Valetudine tuendâ*, Edit. Francof. 1551. 1568. in 8vo. & Antwerp. 1562. in 16. & Paris 1580. in 12. & Francof. 1612. in 12. & Romæ 1615. folio patenti. & Paris 1625. in 8vo. & Roterod. 1649. in 12. Julij Alexandrini à Neustan, *Salubrium, sive, de Sanitate tuendâ libri 33*. Colon. 1575. fol. & *Pædotrophia, carmine*. Tiguri 1559. in 8vo. Gabrielis Huelbergij, *Ravenspurgij, In Apicij Cælij de Opsoniis & Condimentis, sive arte Coquinariâ*, Lib. 10. Annotationes. Tiguri 1542. in 4to. Fodoci Willichij, Roselliani, *Ars Magirica, hoc est, Coquinaria, de Cibariis, ferculis, opsoniis, alimentis & potibus parandis, eorumque facultatibus*. Huic accedit Jacobi Bifrontis Rhati *de Operibus Lactariis, Epistola*. Tiguri

guri 1563. in 8vo. & *Problemata de Ebriorum affectionibus & moribus*. Francof. 1543. in 8vo. Polyoni Syngraphi, Schola Apitiana, ex optimis quibusdam Auctoribus constructa. Antwerp. 1535. in 8vo. De Cæna & Prandio scripsere, Andreas Thurinus Pisciensis, Antonius Maria Bettus Mutinensis, Bernardinus Paternus Salodiensis, Dinus de Garbo Florentinus, Lucianus Bellus de Rocca Contrada, Oddus de Oddis Patavinus, & Paulus Bagellardus à Flumine, &c. de Conviviis scripsere, Janus Cornarius Suicaviensis, Joannes Gulielmus Stuckius Tigurinus, Julius Cæsar Bulengerus, Rodolphus Goclenius, & Theobaldus Anguilbertus Hybernensis &c. de Ordine in cibis servando, scripsit Marsilius Cognatus Veronensis &c. Joannes Brewerinus, de re Cibaria. Edit. Lugd. 1560. in 8vo. & Francof. 1600. 8vo.

The Rural Part of Physick has been also ingeniously cultivated by Conradus Heresbachius, J. B. Porta, J. Baubinus, Joseph Milius, Mathias de l'Obel, Persius Trevus, Petrus Laurembergius, Robertus Stephanus, & Franconis Estij Gorcomij Laus rei Herbariæ. Extat cum Remb. Dodonæ Historiâ stirpium. Antwerp. 1583. in fol. Roberti Senalis Regiensis, de Liquidorum, leguminumque mensuris ex variis Sacræ Scripturæ, & Auctororum veterum ac recentiorum locis congestæ Observationes. Paris 1532. in 4to. Paschalis le Coq' Picaviensis Αλέκτωρ γελοῖμας & sive Oratio de Galli Gallinacei natura & proprietatibus. Augustoriti Pictonum, 1614. in 8. Joan. Ursini Prosopopœa Animalium aliquot cum Scholiis Jacobi Olivarij Avenionensis. Viennæ Gallorum 1541. 4. & Elegiæ de Peste, eaque Medicinæ parte, quæ in Victus ratione consistit. Alexandria, apud Franc & Simon. Moscbenum 1549. in 4to. Othonis Werdmulleri, Similitudinum ab omni Animalium genere desumptarum Lib. 6. Extant cum Joan. Fabricij Opere, de Differentiis Animalium quadrupedum. Tiguri, apud Gesneros F. RR. 1555. in 8vo. J. Euf. Nierembergij, Madritensis, Historia natu-
turæ,

turæ, maximè peregrinæ, Libris 16. distincta — Item de miris & miraculosis Naturis in terrâ Hebræis promissâ. Antwerp. 1635. fol. Sebastiani Meyeri, Landspargij Selectorum Physicorum, Medicinalium, Politicorum, aliorumque maximè Memorabilium, exquisitorum, publicæ privæque felicitati Servientium, Sylloge 1^a. Friburgi Brisg. 1617. in 12. de Observationum utilitate. De Enterocæle divinitus curatâ. Extat cum Guil. Fabr. Hildani Observ. Chir. Cent. 2. Genevæ 1611. in 8vo. pag. 312. & de Morsu canis rabidi Epistolæ 3. extant ibidem, p. 406. 413. 423. Theodori Svingeri Basiliensis, Methodus Rustica, Catonis atque Varronis Præceptis Aphoristicis per locos communes digestis, typice delineata & illustrata. Basil. 1576. in 8vo. Basilius, Beslerus, Laurentius Scholzius, Joachimus J. F. Camerarius, Henr. Kralitz, Gaspar Peuce, Petrus Laurembergius, Nicol. Winclerus, Joan. Thalius, Fabius Columna, Car. Stephanus, Petrus Pena, Ludovicus Jungermannus, Conr. Gesnerus, Ulysses Aldrovandus &c.

Joannis Jacobi Scharandei Solodorensis, de Ratione conservandæ sanitatis, Liber. Amstælod. 1649. in 8vo. Joannis Placatomi Murstadij, Commentarij in Libellum Eobani Hessi de tuendâ bonâ valetudine — & cum Eobani Hessi Encomio Medicinæ, & Choro Illustrium Medicorum: & Strab. Galli Hortulo; & Baptistæ Fieræ Cœna, de Herbarum viribus & victûs ratione &c. Edit. Francof. 1560. in 8vo. Ejusdem Placatomi Oratio de ratione discendi, ac præcipue Medicinam. Argentor. 1607. cum Joa. Georg. Schenckij Enchiridio de formandis Medicinæ Studiis, & Schola Medicâ constituendâ. Ibid. in 12. Joan. Lonæi Boscij Oratio, de Optimo Medico & Medicinæ Auctoribus. Extat Tomo I. Orationum Ingolstadiensium &c. Ejusdem Concordia Medicorum & Philosophorum, de Humano conceptu, Centauris, Satyris & Monstris reliquis, & Dæmonum Concubitu &c. Ingolstadij 1576. in 4to. & 1583. 4to. Philippi Richelij Argentinenfis, Consultationes Medicæ de Melancho-

lico curando. Extant Tom. I. *Orationum Argentinesium*. Argentor. 1611. 8vo. Joan. Liebhautij *Divionensis*, de præcavendis, curandisque Venenis *Commentarius*, in *Theſauro Sanitatis paratu facilis*, p. 298. Edit. Paris 1577. in 16. Jani Georgij Swalbicij, Franci, *Dissertatio Physicâ*, de Ciconiis, Gruibus, & Hirundinibus, quò exeunte æstate abvolent, & ubi hyement. Spiræ 1630. 4to. Jani Cornatij Suicovienſis *Oratio de rectis Medicinæ studiis amplectendis*. Marpurgi 1543. in 8vo. & Ejusdem, de *Conviviis Veterum & recentiorum*, Liber. Basil. 1548. in 8vo. Petri Bellonij Cenomani, de *Admirabili operum antiquorum præstantia*, & de *Medicato funere & lugubri defunctorum ejulatione*, & *cadaveribus condiendis*. Paris 1553. 4to. Timothei Bright Contabrigiensis, *Hygiene*, seu de *Sanitate tuenda*; *Medicinæ Pars 1^a*. & *Therapeutica*, hoc est, de *Sanitate restituendâ*. *Medicinæ pars altera*. Francof. 1588. 1589. & ibid. 1598. in 16.

Reniberti Dodonæi Mechliniensis *Historia Vitis*, *Vinique*. Item, *Medicinalium exempla*. Colon. 1580. in 8vo. de *Frugum Historia*, Liber unus. Ejusdem *Epistolæ duæ*: una, de *Farre*, *Chondro*, *Trago*, *Ptisana*, *Crimno*, & *Allicâ*. Altera, de *Zytho & Cerevisia*. Antwerp. 1552. in 8vo. Ludovici Nonnij *Diæticon*, sive, de *re Cibariâ Libri 4*. Antwerp. 1627. in 8vo. & ibid. in 4to. Ejusdem *Ichthyophagia*, sive, de *Piscium esu Commentarius*. Antwerp. 1616. in 8vo. Petri Castellani Κρησπάρια, sive, de *Esu Carnium*, Libri 2. Antwerp. 1626. in 8vo. Stephani à Schonevelde, *Ichthyologia*, Hamburg. 1624. 4to. Quinti Apollinaris, *Enchiridion Remediorum facile parabilem*. Francof. 1610. in 8vo. Thaddæi Hagecij ab Hayck, de *Cerevisiâ Opusculum*. Francof. 1585. 8vo. & *Aphorismorum Medicorum Libellus unus*. Ibid. in 8vo. & *Metoposcopia*. Francof. 1584. in 4to. Theobaldi Anguilberti *Hybernienſis Mensa Philosophica*, compendiose tractans imprimis quid in conviviis pro cibis & potibus sumendum est. Deinde qui sermones in illis secundum exigentiam

gentiam personarum habendi sunt, & quæ Sectiones discutiendæ, quæ insuper facetiæ & Foci interserendi. Paris 1517. in 8vo. Joann. Georgij Godelmanni, de Magis, Veneficis & Lamiis, deque his rectè cognoscendis & puniendis. Francof. 1601. in 4to. Jani Chunnradi Rhumelii, Theologia Vegetabilis. Norimbergæ 1626. 8vo. Helius Eobanus Hessius, de Medicinæ Laude. Cum Cœnâ Baptistæ Fieræ & Polybo, de Salubri victûs ratione privatorum, & Aristotelis Problematis, quæ ad stirpium genus & Oleracea pertinent. Francof. 1551. in 8vo. & Paris 1533. in 8vo. Joann. Gul. Stuckij, Tigurini Antiquitates Convivales. Tiguri 1582. fol. Petrus Valerius, de Incolumitate diu servandâ & de Humanæ mentis Immortalitate. Venet. 1627. in 8vo. Petri de Tuxigano Bononiensis, Medicinæ Monarchæ, Tractatus, de regimine Sanitatis. Paris 1539. in 16. & 1540. in 12. Francisci Stabilis Potentini. Dexter usus sanitatis tuendæ. Venet. 1580. in 4to. Francisci Schacci Fabianensis, de salubri Potu Dissertatio. Rom. 1622. in 4to. Francisci Bernardini Calidonij, Præservator Sanitatis, Carmine, apud Andelovium 1549. in 8vo. Francisci Bonamici Florentini, de Alimento Libri 5. Florentiæ 1603. 4to. Natura loquax, quâ Miracula totius universi. Francof. 1629. in 8vo. Gabrielis Avalæ Antwerpiensis, Popularia Epigrammata Medica. Antwerp. 1562. in 4to. Francisci Peres Cascales de Guadalajara, de Fascinatione. Matrili 1611. in 4to. Joann. Baptistæ Ferrerij, Senensis, Hesperides, sive, de Malorum Aureorum culturâ & usu, Lib. 4. Rom. 1646. in fol. Joann. Argenterij Castellonovensis, de Consultationibus Medicis, sive, ut vulgus vocat, Collegiandi ratione. Florentiæ, 1551. 8vo. Paris 1557. 8vo. & in 16. Idem, De Erroribus Veterum Medicorum. Florent. 1553. in fol. Jasonis Pratenfis, Ziriczæi, de tuendâ Sanitate Lib. 4. Antwerp. 1538. in 4to. Petri Talpæ, Stellencwervij Frisii, Empyricus, sive Indoctus Medicus, Dialogus. Exilium Empiricorum brevi Elegiâ Satyricâ sa-

le conditâ descriptum. *Leopardiæ*, 1579. in 8vo. *Petri Schotani Steringa, Frisii, Institutionum, quibus Tyrones ad Medicinam informantur, Lib. 2.* Romæ 1638. in 12. *Petri Severini, Dani, Idæa Medicinæ Philosophicæ, fundamenta continens totius Doctrinæ Paracelsicæ, Hippocraticæ & Galenicæ.* Basil. 1571. in 4to. *Petri de Vege, Sabaudi, Pax fidissima & probatissima Methodicorum seu Galenicorum cum Spagyricis, de Medicinæ pura veritate.* Lugd. 1619. in 8vo. *Petri Ravennatis, Phœnix seu Artificiosa memoria.* Vicentiæ 1600. in 4to. *Philandri Colutij, Veliterni, de Uteri Quærimoniis, Liber.* Rom. 1599. in 8vo. *Philippi Gæringi Trudonopolitani, fontium acidorum pagi Spa, & ferrati Tungrensis accurata descriptio, ex Gallicâ Latina facta à Thoma Riçtio.* Leodij 1592. in 8vo. *Antonij Colmeneri, de Ledesma, de Chocolate Indæ qualitatibus & natura, Liber ex Hispano, Latine factus, à Marco Antonio Severino Tarsensi, Noribergæ* 1644. in 12. *Fortunati Fidelis, de Relationibus Medicorum libri 4. Quæ in forensibus & publicis causis Medici referre solent, plenissimè traduntur.* Panormi 1602. in 4to.

Before we conclude this regular Dietick Branch of the most natural kind of Physick to the entire Satisfaction of the truly Learned, we ought to consult also *Plutarch's Præcepts, de tuendâ sanitate, Tom. 2. Oper. p. Edit. Paris, apud Societatem Græcarum editionum, 1624. 122. fol. vel p. 31. Tom. 4. Edit. Basil. 1540. in fol. and particularly his Symposiaca, sive Convivales Quæstiones &c. Athenæi Dipnosophistica, Gr. Lat. Edit. 1597. Cum Notis Is. Casauboni &c. Xenophon's Banquet, printed amongst his other Works at Francfurt 1594. tom. 2. by the Learned Lutheran Protestant, Leunclavius: and lately translated with great Advantage into English, by the ingenuous and generous Scotch Gentleman, Dr. Weelwood, in 8vo. Lond. 1711. of about 87 Pages: with an erudite Dissertation, of near the same Length with that of Xenophon's Banquet, about the famous*

famous Philosopher, *Socrates*, in an Epistolary way to the Ingenious as well as Noble Lady *Jane Douglass*, eldest Daughter of the late Noble Patriot, Duke of *Queensbury* and *Dover*, 1711. &c. The same Learned *North-Britain* Doctor had sometime before, oblig'd the Publick with his judicious Memoirs of the late fatal Symptoms and Convulsions of the *Britannick* Church and State: wherein as well as in his other dayly Performancies, he joins so much of the Gentleman with the Scholar, so much of the Statesman with the Physician, and so much of the Christian with them all, that he has fully purchas'd with his own Worth, all that Value and Esteem, which both Quality and others, who have the Advantage to be acquainted with his useful and valuable Abilities, have deservedly as well as unanimously for him. But to go on with our Titular Shew of Physical Idæa's see *Bartholomæi Barchelati, Charitas, sive Convivium Dialogicum septem Physicorum; in quo quidem, apparatus, ritus, ordines, cibaria, potus, utensilia, & id genus plurima ex Antiquorum promptuariis opposita elucidantur: Additis in id quæstionibus convivantium. Tarvisii, 1593. in 4to. Danielis Ulierdeni, Bruxellani Epistola, non minus Theologica quam Medica ostendens Medicum non corpori solum, verum etiam Animæ suppetias dare. Basil. 1544. in 8vo. Bernardini Caij, Veneti, de Alimentis, quæ cuique Naturæ conveniant, Liber: in quo etiam, de Voluptatis Natura &c. Andreae Baccij, Elpidiani, de Naturali Vinorum historia, de Vinis totius Europæ, eorumque usu: de factitiis ac Cerevisiis, tractatus. Rom. 1596. in fol. & Francof. 1607. in fol. Ejusdem, de Gemmis & Auro, tractatus. Francof. 1603. 1643. in 8vo. Item, de magna Bestiâ Alce, & de cornu Monocerotis. Stutgardiæ, in 8vo. & Venet. 1566. in 4to. Item, de Venenis & Antidotis; & de Canis rabiosi morsu & ejus Curatione. Rom. 1586. in 4to.*

4to. Joannis Perez, de Moya, Sylva Eutrapelias, id est, Comitatis & Urbanitatis. Hispali 1579. in 8vo. Joan. Beverovicij, Dordraceni, Epistolica Quæstio, de Vitæ termino, fatali an Mobili? cum Annæ Mariæ à Schurman Epistola. Lugd. Bat. 1636. in 4to. & ejusdem argumenti collectio Joh. Elichman, Leydæ 1639. in 4to. Joan. Crewsberger, de Arte Equestri. Germ. 1591. Jul. Cæs. Baricellus à S. Marco, Hortus Genialis. Colon. 1620. in 12. & Genevæ 1620. in 16. Idem, de lactis, seri & butyri, facultatibus & usu. Neapoli 1603. in 4to. J. Petri Lorichij, de Casei nequitia tractatus Medico-Philologicus. Francof. 1643. in 8vo. Alphonsus Isachius, de Venatione, Piscatione, Aucupio &c. Rbegij 1625. in 4to. Petri Fabri, Agonisticon, sive, de re Athletica, ludisque Veterum Gymnicis, Musicis & Circensibus Libri 3. Lugd. 1592. Anonymi, Ludicrorum & Amœnitatum varij Scriptores. Lugd. Bat. 1623. Facetiæ facietiarum, hoc est, Jocosiorum fasciculus novus 1627. in 4to. A Banquet of Jest. Lond. 1630. in 8vo. The private School of Defence. Lond. 1614. in 8vo. The Art of Juggling by S. R. Lond. 1612. in 4to.

11. That the ancient Greek Physicians made not only *Astrology* or *Astronomy*, with their Critical and Decretorian Days, a considerable Part of their Medicinal Studies (which they term'd, as to that Directory or Prognostical Part, *Fatria Mathematica*) is plain from all the *Physical* Works that ever were publish'd, till about the Middle of the last Century, but also *Physiognomy*, *Chiromancy*, and *Divination* or *Interpretation* of Dreams, as is evident from innumerable Ancient and Neoterick Physicians, of no contemptible Fame and Repute for their other Medicinal Productions. Tho' the chief now remaining of the old *Oneiro-Criticks*, next after *Hippocrates* and *Galen*, were the following Dream-Diviners and Physi-Interpreters: viz. *Artemidori Daldiani*, de *Somniorum*
Inter-

Interpretatione, Lib. 4. de Auguriis & manuum Inspectione, Lib. 2. Gr. Venet. 1527. in 4to. & Lat. Basil. 1539. in 4to. & Gr. Lat. Lutetiæ 1603. in 4to. with the Notes of no less a Scholar than the celebrated French Lawer and Critical Antiquary, Nicolaus Rigaltius, upon all the Dreaming Physical Writings now extant, of the Old Grecians. Astrampsychi Oneirocriticon, sive Somniorum Interpretatio, digested and castigated by no less a Protestant than Joseph Scaliger, Gr. Lat. at Paris 1599. in 8vo. & ibid. ut supr. Nicephori Gregoræ, Patriarchæ Constantinopolitani, Interpretamenta Somniorum, secundum ordinem Alphabeti, Versibus Jambicis, Gr. Lat. Lutetiæ 1603. in 4to. Ejusdem Explicatio in Librum Sinēsii Episcopi Cyrenes, Gr. Paris 1553. in fol. & Latine, Interprete Marsilio Ficeno, cum Augerij Ferrerij Libello de Insomniis, Lugd. 1549. in 16. & Lutetiæ 1612. Gr. Lat. Oper. Sinēsii, in fol. pag. 132. & 349. Michaelis Ephesii Scholia in Aristotelis libros. de Juventute, Senectute, Vitâ & Morte, Longitudine & Brevitate vitæ, de Divinatione per Somnum, è Græco nunc primum conversa à Conr. Gesnero Tigurino, --- Accessit quoque Nicolai Leonici Thomæi Conversio atque Explanatio primi Libri Aristotelis de partibus Animalium, nunc primum ex Autoris archetypo in lucem Edit. Basil. 1541. 8vo. Joan. Colle Bellunensis, de Cognitu difficultibus in praxi ex Libello Hippocratis de Insomniis & ex Libris Avenzoaris, Venet. 1628. in 4to. Justi Velsii, Hungari, Oratio, utrum in Medico variarum Artium ac Scientiarum Cognitio desideretur. Item, Hippocratis de Insomniis liber, & Galeni de eâ, quæ ex Insomniis habetur, affectuum dignotio, tractatus, à se conversi. Varia insuper Lectio Aphorismi 5ti Hippocratis, & Galeni ad eundem Commentarius. Basil. 1540. in 4to. besides the foremention'd Physical Deviners, there were, Achmetes filius Seirim, Apomasor, and most of the Ancients, with these Moderns, Arnoldus de Villa Nova, Celsus
Man-

Mancinus, Cbr. Hagendorphinus, Greg. Horstius, Hier. Cardanus, Ful. Cæsar Scaliger, Theodorus Swingerus, Janus Cæcilius Frejus, Josuel Abrech, & Hieron. Franzosii, Liber, de Divinatione per Somnum & Prophetiâ. Francof. 1632. in 4to. Joan. Bapt. Donati, ἡ ἐμάνησις, seu, Divinatione, Liber 1. inter ejus Opera, Edit. Francof. 1591. 8vo.

12. Of all the Old Physical Physiognomists in particular, besides the foresaid Dreamers there be but three or four now extant: viz. *Aristotle, Adamantius, Polemon and Anto. Tiberius. Camilli Baldi Bononiensis, in Physiognomica Aristotelis Commentarij in fol. Bononiæ 1621. Ejusdem de Naturali ex unguum Inspectione præfatio Comment. Bononiæ 1629. 4to. Adamantii Sophistæ, Physiognomonicon, id est, de Naturæ Indiciis cognoscendis, Lib. 2. Græc. Rom. 1545. 4to. cum Eliani variae Historiæ Lib. 14. aliisque. Latine autem, Basil. 1544. in 8vo. adjecto etiam Exemplari Græco. Antiochi Tiberii, de Cheiromantia, libri 3. Moguntiae in 4to. 1541. Polemonis Physiognomonicon. Gr. Rom. 1545. in 4to. ut supr. The Neoterick Commentator upon these, were chiefly, Antonius Picciolus, Ant. Mollinius, Bartholom. Cochles, Barthol. Ronssæus, Janus Cecilius Frejus, J. B. Persona, J. B. Porta, Joan. Fontanus, Joan. de Indagine, Joan. Taisnierius, Magnus Hund, Michael Angelus Blondus, Michael Scotus, Michael Zanardus, Pamponius Gauricus, Robertus Flud, Scipio Claramontius, Tricassius Cerasariensis; Hippolitus Obicius, Jo. Ant. Maginus, Joan. Ganivetius, & Jo. Schraeterus. Nicandri Jossii, Venafrani Opuscula, de Voluptate, & Dolor: de Rifu & Fletu: de somno & Vigilia: de fame & siti. Rom. 1580. 4to. & Francof. 1603 8vo. Cum Ant. Laurentij Politiani tractatu, de Rifu, ejusque causis & effectus &c. Joan. Gutierrez, de Godoy, Quod Officium matris sit, Infantem nutrire. Edit. Gurenne in 4to. &c.*

Thus the solid Platforms of the Astrological and Hydrological Branches of Physick shall be set down next, before we come to the Merits of the Cause &c.

M T L E S D A V I E S.

THE
S E Q U A L
O F

The DISSERTATION upon
the *Britannick* and other Writers
of *Physick*, *Chirurgery*, *Pharmacy*
and *Chymistry*.

Matt. 9. 12 John 5. 2. ad 10. & 9. 6. 7. 11. 15. &c.

THOSE abovemention'd Original Branches
of *Physick* in general already stated and
spoken to, viz. *Cibarian*, *Dietick*, *Athletic*,
Empyric, *Geoponic*, *Mulo-Medick*, *Cyno-*
sophick, *Astrologick*, *Physiognomick*, *Chiro-*
mentick, *Hydraulogick*, *Methodic* or *Dogmatic*, *Spe-*
cific, *Stathic*, *Optic* and *Mechanic* (Names, ye
Stars! more than enough to cast most of our Col-
lege Compounders or Determiners into irretrievable
Convulsions of Purse as well as Brains) may be fur-
ther trac'd up to their primogenial Ideas, in the fol-
lowing *Greek* Originals, which the Portionists or Post-
masters of the College know as little of as the Ta-
barder-Doctors do understand of the Mechanism of
the Physical *pelvis* or *pellis* *τῆς βύσσου* of their unnatu-
ral *τῆς πλεονεξίας*, or of the several Degrees of Motion in
the Operation of the Oyl of Sweet Almonds or Mu-
ster-Seed, &c. Of such Mechanical *Physick*, see *Herm.*
Boerhaave, *De Ratiociniij Mechanici abusu in Medicina*,
in 4to. *Lugd. Batav. 1709. &c.* However, the
gradual Advances, of the *Greek* Medicinals, may
be discern'd in their genuine Memoires: Such
as, *Epistole Veterum Græcorum, nempe, Hippocra-*
tis,

tis, Democriti, Heracliti, Diogenis, Cratetis, Phalaridis,
 Bruti, aliorumque ad eosdem: Editæ Græcè ac simul La-
 tine per Eilhardum Lubinum, Francofurti, apud Comme-
 linum, in 8vo 1609. *Medicæ Artis Principes*, post
 Hippocratem & Galenum, edit. per Henricum Stephanum,
 1567. in fol. 2 Vol. viz. Aretæus Cappadox (De
 acutorum & diuturnorum morborum causis & signis,
 lib. 4. & de eorundem Curatione, Græcè, Parisiis, apud
 Hadrianum Turnebum, 1554. in 8vo, Gr. & Lat. Au-
 gust. Vindel. 1603. fol. & cum Medicis antiquis Græ-
 cis, Basil. 1581. in 4to.) Ruffus Ephesus (De Vesicæ,
 renumque morbis. De purgantibus Medicamentis. De
 partibus corporis humani. Accessit Soranus, De utero &
 muliebri Pudendo. Græcè, Paris, 1554. in 8vo, &
 Fragmenta apud Ætium Amidenum, ut supra) Oriba-
 sius Sardianus, who writ the most of any of the Mi-
 nor Greek Physicians, and liv'd in the Emperor Ju-
 lian the Apostate's Reign, to whom he dedicated
 his 70 Books of Physical Collections, whereof there
 be now remaining but 17 printed in the 2d Volume
 of his Works in 8vo at Basil 1557. in 3 Vol. wherein
 the 3d Volume, be his *Euporiston*, hoc est, paratu fa-
 cilium libri 3, which had been printed before, at Ba-
 sil 1529. in 8vo, and the Year before at the same
 Place, was printed his Fragment, *De Victûs ratione*,
cum aliis quibusdam de re Medicâ libris. In his first
 Tome, is his *Synopsis Medicinæ*, to his Son Eustathius:
 And two other very odd little Books, whereof the
 first is, *De Laqueis ex Heracle*; and the t'other, *De*
Machinamentis ex Heliodoro; both which were also
 edition'd with Galen's Works at Venice apud Juntas,
 Tom. 6. Classe 7. fol. 307. and 309. His Comments
 upon Hippocrates's Aphorisms, were printed at Paris,
 1533. in 8vo, and in the same Year and Form at Ve-
 nice; and at Basil, 1539. in 8vo, as his four Books
 of the Force and Virtues of the Pharmacy of Sim-
 ples,

ples, *Argentinae*, 1544. in fol. cum *Trotula*, aliisque. His Anatomical *Collectanea* out of *Galen*, were printed at *Paris*, 1556. in 8vo. Several other Medicinal Fragments of his and other Minor Greek Physicians may be read not only in the often mention'd *Amidenus's Thesaurus*, but also in two other more modern Collections, edition'd at *Venice*, whereof the first is intitl'd, *De Balneis omnia quæ extant apud Græcos, Latinos & Arabas &c.* 1553. in fol. and the t'other also is call'd, *Opus Venetum. De Febris edit.* 1576. in fol.) *Paulus Ægineta* (*De re Medicâ lib. 7. edit. Venet. Græ.* in fol. 1528. & *Paris*, 1532. fol. & *Lugd.* 1551. 1589. in 8vo. & *Basileæ*, 1538. in 4to and in fol. & *ibid.* 1551, 1556. in fol. *adjectis Dolabellarum libris septem.*) *Æginetæ Pharmaca simplicia, Argentorati*, 1531. in 8vo, & *ejusdem Excerpta de Balneis, in Oper. Veneti, de Balneis*, p. 487. & *Excerpta de Febris, in Operis Veneti de Febris*, pag. 39.) *Ætius Amidenus*, whose 8 Books, *Medicinalium*, were printed at *Venice*, 1534. in fol. besides his *Tetrabiblical Collection*, spoken frequently of, before) *Alexander Trallianus, Iatrosophista*, whose twelve Medicinal Books were first printed in a barbarous *Latin* Version, at *Lyons*, 1504. in 4to, and *Papie*, 1520. in 8vo. but meliorated by *Albanus Torinus*, at *Basil*, 1533. 1541. in fol. & *Argentini*. 1540. in 8vo. & *Græce, ac Latine, Basil.* 1556. in 8vo. & *Lutetiæ, Græc.* 1548. fol. & *Lugduni*, 1560. in 16. & *ibid.* 1576. in 16. *Ejusdem Epistola de Lumbricis, ex antiquissimo Codice Vaticanæ Bibliothecæ, ab Hieronymo Mercuriali, edit. Venet.* 1570. in 8vo. *Ejusdem Excerpta de Bal- & Febris, ut supra &c. De Urinis, liber Gr. Paris*, 1608. in 12.

Actuarius Joannes, filius Zachariæ, De Medicamentorum Compositione, Paris, 1539. in 12. *Basil.* 1546. in 8vo, *ibid.* 1540. in 8vo. & *de Urinis libri septem. Venet.* 1519. in 4to. *Basil.* 1528. in 8vo. *Paris*, 1548.

in 8vo. *Methodus Medendi*, lib. 6. Venet. 1554. in 4to, cum lib. 11. *De Actionibus & affectibus Spiritus Animalis*, hujusque nutritione seu victu. Gr. Paris, 1557. in 8vo, & ejusdem *Actuarii Opera*. Paris, 1556. in 8vo, Tom. 3. & *Isagoge Anatomica*, Gr. Lat. Lugd. Batav. 1618. in 4to, &c. Nicolai Myrepsi Alexandrini, *Medicamentorum opus*, in *Sectiones 48 digestum*, à Leonbarto Fuchsio Medico è Græco in Latinum recens conversum. Basil. 1549. fol. Paris, 1567. fol. inter *Medicæ Artis Principes*, Tom. 1. p. 338. Francof. 1626. in 8vo. The same Author and Copy was before printed under the Name of Nicolai Alexandrini, *De Compositione Medicamentorum secundum loca*, translat. è Græc. in Latinum à Nicholao Regino Calabro, Ingolst. 1541. in 8vo. Venet. 1543. in 8vo, and 1556. in 4to. 'Tis the same also with, Nicolai Præciosi *Dispensatorium ad Aromatarios, sive Introductiones in artem Apothecariatus*. Lugd. 1536. in 4to. Paris 1582. in 4to) Sorani Ephesii, *Peripatetici de utero & muliebri pudendo*, libellus Græce, Paris, 1554. in 8vo. In *artem Medendi Isagoge saluberrima*, Basil. 1528. fol. in Vol. cum aliis. *De re Medicâ*, & Venetiis, 1547. in fol. cum *Medicis antiquis*, pag. 159. *Vita Hippocratis*, Gr. Lat. inter *Opera Hippocratis*. *Fragmenta apud Amidenum*, viz. *Fecundarum Fœminarum dignotio: de Seminis fluxu, uteri debilitate, furore uterino, uteri resolutione, uteri prolapsu, tumore uteri laxo, Satyriasi, utero in Scirrhum obdurato*. ibid. *Tetrab. 4. Serm. 4. cap. 7. 72, 73, 74, 75, 76. 81, 82, 84.*

The venerable old Doctor Diocles of Carystus his golden Epistle to King Antigonus, *De morborum præsagiis & eorundem extemporaneis remediis: cum Joanne Langio, de Syrmaismo & ratione purgandi per vomitum, ex Egyptiorum invento & formula*, edit. per Antonium Mizaldum Monlucianum (qui Dioclem vocat ab Hippocrate famâ & ætate secundum) Lutetiae, 1572. in 8vo.

Part.III. *Athenæ Britannicæ.*

5

8vo. Dioclis Caristii libellus de tuendâ Sanitate. Basil. 1541. in fol. cum aliis Medicis, & Lutetiæ, 1572. in 8vo. & Francof. 1612. in 12. cum Scholâ Salernitanâ.) Meletii, De naturâ structurâque hominis Opus; è Græco in Latinum versum à Nicolao Petreio Corcyreo. Venetiis, 1552. in 4to, cum Hippocratis, Dioclis, Melampii, Polemonis, ejusdem penè argumenti libellis.) Nonus, De omnium particularium morborum curatiâ. Græco-Latine, Argentorat. 1568. in 8vo. Ejusdem, de febribus liber, in Operis Veneti de febribus, pag. 14. Jatrosofistæ, De Urinis liber, Gr. Lat. Paris, 1608. in 12. Philareti, De pulsum scientia, libellus: cum Theophilo de exactâ recrementorum vesicæ cognitione. Basil. 1533. in 8vo. Theophilus, de Urinis, Græc. Lat. Paris 1608. in 12. Philetis, de Animalium proprietatibus versus, Gr. cum Arsenii Monembasici Archiepiscopi Præfatione ad Carolum 5. Venet. 1533. in 8vo. & Gr. Lat. pag. 210. Tom. 11. Operis Poetarum Græcorum. Genevæ, 1614. fol. Philothei Commentaria in Aphorismos Hippocratis, Gr. Lat. Venet. 1549. in 8vo, & Spiræ, 1581. in 8vo. Simeonis Sethi, Antiocchi, Syntagma per litterarum ordinem & Cibarium facultatem; Lilio Gregorio Gyraldo Ferrariensi Interprete, Gr. Lat. Basil. 1538. in 8vo, & ibid. 1561. in 8vo.

Stephanus Atheniensis, Explanations in Galeni priorem librum Therapeuticum ad Glauconem, Gr. Venet. 1536. in 8vo, & Lat. ibid. 1554. in 8vo. Lutetiæ, 1555. in 8vo. Lugd: 1558. in 8vo. Sixti Arcerii, Cl. Galeni Pergameni Paraphrastæ Menodoti ad Artium Liberalium Studium capeffendum Oratio adhortatoria. Item, quod optimus Medicus, nisi etiam Philosophus, non sit. Ex interpretatione nova. Franekeræ, 1616. in 4to. which are to be seen also in the first of Galen's eight Tomes of the 9th Juntinian Edition at Venice, 1609. & 1625. and in the 2d Tome of Galen and Hippocrates's

tes's mix'd Edition, by *Renatus Charterius Vindocinensis*, at *Paris*, in fol. 13 or 14 Vol. 1639. & 1680. p. 3. thus entitl'd: *Γαληνὸς περιλαμβανόμενα τῶ Μηνισθέντι περιηρητικὸς λόγος ὅτι τὸς τέχνας.* & pag. 16. *Γαληνὸς περὶ αἰσῆς διδασκαλία* — pag. 21. *Περὶ φιλοσόφου ἰσοείας* — ὅτι αἰεὶ & ἰαλεὺς καὶ φιλόσοφος — pag. 79. *Γαληνὸς περὶ Ἱπποκράτους γλωσσῶν ἐξηγήσεις* (Which Explanation of *Hippocrates's* Terms of Art or obsolete Words, shew's that his Language as well as his Generation was very ancient, long before *Plato* and *Aristotle*) — pag. 108. *Erotiani Dictionarium* — pag. 140. *Herodoti Dictionarium quarundam dictionum Hippocratis* p. 59. *Galenii Fragmentum* (τομῆον) ex *Joanne Grammatico* — p. 72. *Galenii Notæ* (ὑπομνήματα) in *Hippocratem*. p. 170. Et *Ibid.* Tom. 1. p. 3. *Thessali Hippocratis filij Legati Oratio* (Περὶ βούλης) — p. 52. *Hippocratis Aphorismata* ex *Joanne Stobæo* — p. 33. Ex *Suida*, *Vita Hippocratis & Draconis & Sorani & Galeni.* — Tom. 5. *Galenii Fragmenta ex Nemefio libro de Naturâ hominis &c.* — p. 78. *Galenii, de Placitis Hippocratis & Platonis, libri novem.* — pag. 275. *Galenii Fragmentum in Timæonem Platonis* — Tom. 6. pag. 220. *Hippocratis vel Polybii Liber, de salubri victus ratione privatorum* (ἰδιωτῶν) & *Galenii in eum* (εἰς ταῦτα) *Commentarius* (ὑπόμνημα). *Hippocratis Fragmenta, de Aquis, ex Galeno, Oribasio, Rufo, Diocle & Athenæo*, pag. 489. Et Tom. 5. p. 405. *Galenii Fragmenta ex Themistio Aristotelis Paraphraste, & ex Michaele Ephesio, & ex Philone Judæo.* Et Tom. 8. p. 359. *Theophili Patrophiſtæ de Urinis, liber &c.* Tom. 9. *Palladii ὑπόμνημα in Hippocratis Epidemiorum 6^{um} & Galenus adversus Lycum & Julianum de Aphorismis Hippocratis &c.* Tom. 10. *Hippocratis Fragmenta, de Melancholia, ex Galeno, Rufo, Possidonio & Sicamio Æticio &c.* *Ibid.* *Galenii τμήσιον ex Tralliani libro 9. de Homericâ Medicatione, περὶ τῆς κατ' Ὀμήρου ἰατρικῆς.* — *ibid.* ultima.

Hippocratis & Ofantri Veterinaria Medicina, Ἡ. Ἰατρικῶν ἱπποκλεῖς. Et Tom. 12. *Palladii Scholia in Hippocratem de fracturis*. Oribasii, οὐ βεῖχε. εν Ἡ. Ἡγεκλᾷ, liber. καὶ οὐ μνησιναιῶν ἐξ Ἡλίουδου. Et *Hippocratis, μοχλικὸν, Vectiarium*. Et Tom. 10. *Galenī, οὐ διποεισῶν Σόλωνι ἀρχαῖς, βιβλίον β. περὶ γύγνης*, De remediis parabilibus ad Solonem Medicorum Principem, liber 2. adscriptus. *Galenī de Dynamidiis (propriis remedium facultatibus) βιβλία β. περὶ ἀσθενείας* &c. Tom. 14. Indice 2. De Nominibus politicis, civilibus, & propriis Comicis &c. De Medicis dictis in *Platonis Timæo* Com 4. *Galenī in Librum Theophrasti de affirmatione & negatione*, sex. In *Aristotelis Logicalia* &c. *Compendii Dialogorum Platoniorum*, 8. - De rationali secundum *Chrysippum* Contemplatione, *Commentarii* 3. *An Philologia sit utilis ad moralem Philosophiam*. *Methrodori Epistola ad Celsum Epicuræum*. *Epistola Pudentiani Epicuræi* — *Theodæ Introductionis Commentarii* 5. De *Scriptis Menodoti*, *Servero*. De *Libris Serrapionis contra sectas*. *Synopsis Heraclideorum librorum*. *Epitomes Librorum Anatomicorum* 20 *Marini*. *Epitomes omnium Lyci Anatomicorum*. *Anatomes Erasistrati*, Lib. tres. De *Asclepiadæ placitis*. De *substantiâ Animæ secundum Asclepiadem*. *Operis Archigenis de pulsibus expositio*. In primum *Erasistrati de febribus, Commentarii* 3. &c. There be likewise some of *Galen's* Fragments, out of *Simplicius*, another famous Interpreter of *Aristotle* in *Galen's* 7th Tome of the above-mention'd last *Juntinian* Edition.

'Tis observable, that *Hippocrates's* first Book that came under the Press, was, *De Medicorum Astrologia*, libellus. *Venetis apud Ethardum Ratdolt de Augustâ*, 1485. in 4to. but this Tract is agreed of all Hands, to be spurious: For, 'tis neither amongst his Works in the first Greek Edition at *Venice*, 1526. fol. nor in the *Latin* Edition, at *Basil*, the same Year 1526. in fol.

fol. nor *ibid.* 1538. fol. nor, *Venet.* 1545. in 8vo. *Basil.* 1546. fol. *Rom.* 1549. fol. *Basil.* 1553. 1558. fol. & *ibid.* 1554. in 8vo. 2 Vol. and *Paris*, in 8vo, 1546. *Lugdun.* 1564. fol. *Francof.* 1596. in 8vo. Nor in *Hieronymus Mercurialis's* Greek and Latin Edition, at *Venice*, 1588. in fol. and *Francof.* 1599. fol. Nor in the famous Edition of *Hippocrates* and *Galen's* Works together interlac'd, abovemention'd, by *Renatus Charterius*, in 14 Volumes fol. The next of *Hippocrates's* Works, that were brought to the Press, were, his *Epistolæ Græcæ. Venetiis, apud Aldum*, 1499. in 4to. But his famous *Aphorisms* were not printed till 1532. in 16. Greek and Latin, at *Lyons*, in six Books; whereas *Charterius's* Edition has 8 Books of his *Aphorisms*, Tom. 9. tho' *Mercurialis's* Edition has omitted the Title, as I take it, of 7 Books; marking down only *Aphorismorum lib. 1. cum brevibus Notis*, in the *Erotian* and *Foesian* 7th Section and Oeconomy of *Hippocrates's* Works-Disposition. Those *Aphorisms* were next printed at *Paris*, 1552. in 8vo. & *ibid.* 1555. in 16. & *Lugd. Batav.* 1628. 1633. in 32. & *Cantabr.* 1633. in 8vo. *Metaphrastis Joanne Frero, Medico-Poeta, & Radulpho Winter-tono, Anglis &c. Prognosticorum libri 3. Vicentiae*, 1611. in 24. & *Paris*, 1543. *Gulielmo Copo Interprete &c.* *Galen's* first Edition was in Greek at *Venice* in 5 Vol. fol. 1525. where the first of the Nine Juntinian Editions, was in 1541. and in Latin at *Basil*, in 5 Vol. fol. 1538, 1541, 1549, 1562. but the neatest and handsomest of them all is that of *Lyons*, in fol. 1554.

Howmuch *Aristotle* has contributed to the Compleating of the Study of *Medicinal Physick*, even by his *Metaphysical System of Natural Physick*, his fore-mention'd *Paraphrasts*, *Themistius*, *Simplicius* and even *Galen* himself, are sufficient Vouchers, without Summoning the *Arabian Doctors*, or even his t'other
three

three Greek Interpreters, *Aphrodisæus* and *Philoponus*, or *Porphyrus*: Not but *Aristotle's Historia Animalium* & *de partibus Animalium*, with several of his Problems, have a more intrinsical Tendency to the practical Part of Physick, as may be seen by the Texture of the Books themselves, and some of their Transplantations into the Collection abovemention'd, *Operis Veneti de Balneis*, pag. 470. Likewise *Aristotle's* two Books, *de Plantis*, Græcè, in Γεωπονικῶν, sive, *de Re Rusticâ selectorum* lib. 20. Basil. apud Robertum Winter, 1539. in 8vo, Græc. Latin. ex Interpretatione Julij Cæsaris Scaligeri. Lutetia, Typis Regiis, 1619. in fol. and some Botanick Fragments in another Collection, *de Re Rusticâ*, edit. tunc & ibid. 1540. in 8vo. As for *Aristotle's* perfect Magistracy of the Philosophick Stone, 'tis a bare Story without any Greek Text Voucher; yet 'tis to be seen dress'd in a Monkish Latin Habit, in *Theatri Chemicæ*, Vol. 3. p 54. & Vol. 5. but first publish'd by Guil. Gratarolus in his Alchemy-Collection, Edit. Basil. 1561. in fol. pag. 188. Inter veræ Alchimie Scriptores &c. His Problems were Physically re-edition'd with five more added by his famous Expositor, *Alexander Aphrodisæus* and printed at Venice 1519. in fol. & Paris, 1520. in fol. The same Peripatetick Oracle, or *Aristotle's* Vicegerent, *Aphrodisæus*, *de Febrium causis* & differentiis, edit. Lugdun. 1506. cum Symph. Campegi. lib. de Claris Medicinæ Scriptoribus, in 8vo. & seorsim, Basil. 1542. in 8vo. *Aristotle's* Works in Gr. at Venice, 1491. & Lyons, in Gr. Lat. 1500.

Much about the same Century with *Aristotle*, liv'd also *Democritus* Abderita, the great Atomistical Philosopher and Physician; whose Philosophical Remains were collected and dress'd out with a modern Aire, by the learned Frenchman *Petrus Gassendus*, out of *Plutarch* and *Laertius* with some others: But his

Physical *Analeſts* have been quite diſpers'd; yet the Alchymiſts have endeavour'd to cover their Schemes with ſome of his adapted Hypotheſes: Such as, *Democriti Abderitæ Libellus, de Arte Sacra, ſive, de rebus naturalibus & myſticis, ex venerandæ Græcæ antiquitatis de Arte Chymicâ, reliquiis, erutus: Necnon Syneſii & Pelagii, antiquorum Philoſophorum, in eundem Commentaria. Interprete Dominico Pizimentio Vibonenſi, Italo.* It was printed with *Antonii Mizaldi Memorabilium ſive arcanorum omnis generis Centuriis novem. Colon. 1574. in 16.* The ſame Scheme was in a Greek Mſ. under the Title, of *Democriti Phyſicorum & Myſticorum liber, cum Syneſii & Stephani Alexandrini Commentariis*, in the curious Mſ. Library of that learned Dutch Phyſician *John Elichman*, at *Leyden*: where alſo there was to be ſeen a Greek Mſ. with this interpretative Title, *Stephani Alexandrini, de Divinâ & Sacra arte Chryſopoeæ lib. 9.* but never printed, as I take it; no more than another Greek Mſ. of the ſame Cabinet-Curiſities, entitl'd, *Ἐκφυεῖα καὶ ἀναλὺσις τῶν ἐγγυμίων, ſeu, Expoſitio ſignorum Chymicorum.* The ſpurious Latin Copy, ſtyl'd, *Expoſitio Epistolæ Alexandri Regis*, was edition'd, in *Artis Auriferæ, Volumine, Edit. Baſil. 1593. 1610. in 8vo. 3 Vol.* But all the Greek Pieces of Alchymy may be thought very probably to have been forg'd by ſome of the *Heleniſtical Jews* of *Alexandria*; as moſt of the ſuppoſitious Latin Copies of the old Alchemy-Tracts, were doubtleſs patch'd up by ſome of the dreaming Weſtern Monks: Not that all the contemplative Notions of Alchymy ſhould be wholly ſlighted; there having been not one of the great modern Chymiſts, but approv'd of the Uſefulneſs of thoſe Hydrolithical Eſſays, or Sophoſpagy-rical Arcanums, as will be ſhewn hereafter.

Return we now to the Greek Offspring of the *Peripatetick*

riparatetick Physicians; whereof the eldest Progeny, was *Theophrastus Eresens*, the earliest Botanist that descended safe down to Posterity. His History of Plants in ten Books, and Causes of Plants, in 6 more, were printed in the original Greek Text at *Venice*, apud *Aldum Manutium*, 1497. in fol. and several other Works of his, were publish'd by *Aldus's Sons*, ibid. 1552. in 8vo. and all his Works together at *Basil*, 1550. fol. *Theodoro Gaza interprete*, and before that, at *Paris*, 1529. in 8vo. and still before that, all his Works were printed in Greek, at *Basil*, 1541. in fol. and in Greek and Latin, at *Hanover*, 1605. in fol. amongst the Additional Tracts never before collected in Greek and Latin, out of the Library of *John Vincent Pinelli*, be his, *Notæ Morales, Daniele Furlano Cretenſi interprete*: & de innato Spiritu, liber, *Aristoteli attributus. Cum Furlani uberibus ad omnia Commentariis. Theophrastus's* first Book of the Causes of Plants, was printed in Greek at *Paris*, 1550. in 4to. & de Subſtantiis, herbisque, ac frugibus, libr. quatuor, *Theodoro Gaza interprete, Argenteroti, apud Henricum Sibold*, in 8vo. But the best Edition in Greek and Latin of all *Theophrastus's* Works, is that, procur'd by the learn'd Dutchman, *Daniel Heinsius*, in folio, at *Leyden*, 1613. *Theophrastus's* Metaphysicks were printed also apart at *Venice*, 1561. as also his Characters, in Greek and Latin, at *Basil*, 1592. & *Annotaciones Mortui Gr. Lat. cum Is. Casauboni Com. Lugd.* 1612. in 8vo. His Characters have been often printed and translated into most Languages. *Cæsaris Odoni Bononiensis, Theophrasti Sparsæ de Plantis Sententia in unum Alphabetum reſutta. Bononiæ*, 1561. in 4to.

The next in Course and Merit, of the surviving *Peripateticks*, is, *Pedarius Dioscorides Anazarbaeus*: whose *Matéria Medica*, was printed in it's Original Greek, at *Venice*, 1506. in fol. & *Basil*. 1529. in 4to.

Gr. Lat. Paris, 1549. in 8vo. & cum Dioscoridis lib. 2. De Bestiis venenum ejaculantibus & lethalibus Medicamentis. Lugd. 1554. in 16. & Francof. 1598. in 12. & Dioscoridis Eὐνόου ad Andromachum; hoc est, de Curationibus morborum per Medicamenta parata facilia, lib. 2. Gr. Lat. Argentor. 1565. in 8vo. His *Materia Medica* was also printed at Florence, with *Marcellus Virgilius's* Annotations, 1518, and translated into Spanish, with *Andrew de Laguna's* Annotations; and at Franckfort, with the Annotations of *Gualterus Rivius*, *Valerius Cordus* and *Euricius*, 1549. & Argentorati, cum *Hermolai Barbari* Corollaris, & *Marci Virgilii* in singula capita censuris, in 1529 & Basil. 1557. cum *Lethalibus Medicamentis*, & expositione *Jani Cornarii*. *Alphabetum Empyricum*, 1581. in 8vo. De Virtute *Simplicium Medicamentorum* cum Additionibus *Petri Paduanensis*, 1512. & De Virtute *Aquarum*, ibidem. & Exegesis omnium simplicium quæ sunt apud Dioscoridem, & collatio eorum cum iis, quæ in officinâ habentur, &c. But his *Materia Medica*, was first of all printed in the Greek Text alone at Venice, 1500. And the best Edition of all *Dioscorides's* Works together, is that of *Janus Antonius Saracenus Lugdunæus*, at Franckfurt, 1598. in Folio.

Of *Soranus Ephesius*, the great Peripatetick Commentator of *Hippocrates* and *Galen's* Works, I have taken Notice already, as well as of the t'other famous *Aristotelean* Physician *Erasistratus*, amongst the aforesaid Works of *Hippocrates* and *Galen*. *Erasistratus's* Historical Relations and Sentiments of Plants, Herbs and Animals, may be seen by Piece-meals in the Latin Naturalist and Historical Physician *Pliny*, the Senior, whose Natural History is in the nature of large Commentaries upon the Physical Rehearsals of *Aristotle* and his foresaid Followers and others: For, *Pliny* tell's us, that *Erasistratus* was an *Aristote-*
lian,

lian, as to his Principles; and that he wrote and practis'd according to the Peripatetick System, as well as *Theophrastus*, *Dioscorides*, *Soranus*, *Themistius*, *Simplicius*, *Philoponus*, *Aphrodisæus*, *Avicenna*, *Averroës* & *Damasceus*, with most of the other ancient Physicians, especially the Botanists and Zoologists.

There were four pleasant Dialogues against too much Letting of Blood in common Diseases, printed at *Venice*, 1685. in 12. under this Title, *Erasistratus, sive de Sanguinis Missione. Authore Luca Antonio Portio Medico Rom.* The four Interlocutors be, *Erasistratus*, *Helmont*, *Galen* and our *Dr. Thomas Willis*: where, in the last Dialogue, *Galen* excuses himself before *Erasistratus*, and put's the Fault of too frequent Blood-letting, upon the Bigottry, of his Followers, &c. Tho' *Galen* div'd also into *Plato's* Notions of Physick, as has been seen before in the Account of his and *Hippocrates's* Works and Editions, yet there were but very few Physicians, that were *Platonists*, of any Note, except perchance 3 or 4, viz. *Alcinous Platonicus*, who in his Book, *de Doctrinâ Platonis*, (which was printed in Greek and Latin at *Paris*, 1532. in 8vo.) has one Chapter, *De Corpore, membrisque hominis, atque animæ viribus*. And another Chapter, *De Causis Morborum*. So also, *Sextus Platonicus* writ, *de Medicina Animalium, Bestiarum, Pecorum & Avium*. Edit. *Norimbergæ*, in 8vo, 1538. & *Tiguri*, 1539. in 4to. cum *Scholiis Gabr. Humelbergij*. And the profound *Florentin* Physician, *Marsilius Ficinus*, was not only the first Revivor of *Platonism*, but also one of the very first Restorers of Litterature in general, in the 15th Century, about 20 Years before the *Protestant* Reformation of Religion and Learning. Accordingly *Marsilius Ficinus* writ, *Sopra lo amere di Platone*, which was printed at *Florence*, in 8vo, 1544. & *I Commenti sopra i dieci dialoghi di Platone*

Platone del Giusto, in 4to. & *de Vita Studiosorum tuenda, & de Vita longâ*. Venet. 1584. in 4to. And all his Solid Writings were printed together in two Folio Volumes, at Basil. 1561. See in *Athen. Brit.* Vol. 2 pag. 238. *Ficinus's* excellent Tract, *de Religione Christianâ*, was edition'd again, with that Learned Protestant *Ludovicus Crocius's* Annotations, at Bremen, 1617. in 8vo. See also *Hermannus Conringius, Frisius*, his Exercitationes, *de Fermentatione Platonica*, printed together with *Antonius Gumbertus Billichius, De Anatomia Fermentationis Platonica, & Thesalo in Chymicis redivivo, & Danielis Sennerti Epistola*. Francof. 1643. in 8vo.

Celsi Mancini Ravennatis, De Synaugiâ Platonica. De Somniis ac Synesi per Somnia. De Resu ac Ridiculis. Ferrariæ, 1591. in 4to. *Andreas Planeri Athesini, Orationes tres quarum prima continet explicationem Definitionis Artis Medicæ, quæ est apud Platonem in Dialogo, qui inscribitur Symposium, sive de Amore. Altera utilitatem & summam libelli Galeni, qui inscribitur Ars Parva, seu Ars Medicinalis, recenset. Tertia est, de Arte Dialecticâ & Organo Aristotelis*. Tubingæ, in 4to. 1579. *Plotini Opera Gr. Lat. cum Comment. Marfilij Ficini*, Basil. 1580. *Gemistius Pletho, de Platonica atque Aristotelica Philosophiæ Differentiâ*. Basil. 1574. *Platonis Libri Quartorum, seu Stellici, cum Commento Hebahabes Hamed, explicati ab Hestole*: in Vol. 5. *Theatri Chymici*, Edit. Argentorati, 1622. in 8vo. but in all Probability, both those Commentary-Pamphlets, as well as that of the foresaid Plato's are *Pseudo-Epigraphal*; or else some Neoterick Grecians were so call'd for those venerable Names-sake &c. See also the Sacred *Platonick, Philo Judæus Works* in Greek printed at Paris, 1551. and in Latin at Basil, 1561. and Plato's own Works translated and commentated by *Marfil. Ficinus*, printed Gr. Lat. at Lyons, 1590. and before

before in Gr. Lat. by Jo. Serrain and Henry Stephens at Paris, 1578. and before that, in Greek alone by Aldus Manutius at Venice, 1513. and still before that, at Venice, 1491. and translated into French by Mr. d'Acier in 12. 2 Vol. at Paris, 1698. where that laborious Translator observes in the 4th Dialogue, that, *Platon y peint au Naturel le caractere des Superstitieux, qu'une Devotion mal entendue porte souvent à persecuter les plus gens de bien & à commettre les plus grans Crimes &c.* The 5th Dialogue comprehend's Socrates's Tryal; which may pass for an Original Precedent of finish'd Law-Reports &c. See likewise a Collection or Extract out of Plato's Works, in French, printed at Paris, 1690. in 12. Mr. George Pasch, Profess. of Divin. and Philos. at Kiel in Holstein, properly so call'd, in North Lower Saxony near Hamburg, in his Book, *de variis modis moralia tradendi* in 4to, Kiloni, 1717. observ's, that Plato's Works were not only look'd upon by some Heathens and half Christians, to be nothing less than the School Divinity and Philosophy of the Hebrew Bible or Jews, translated into Greek, but also that J. C. had learn't a great Deal out of his Books; just as the same prophane Wretches would also needs have it, that the first Chapter of St. John's Gospel was taken out of the Writings of Plato; as the Platonick Philosopher Amelius in particular, who said of St. John the Evangelist, *Per Jovem. Barbarus iste cum nostro Platone sentit verbum Dei in ordine Principii esse constitutum &c.* For the Confutation of such Blasphemies, the foresaid Learned Lutheran Critick, recommend's the Reader to his Father in Law, Mr. Kortbolt's excellent Treatise, *De Origine & Natura Christianismi &c.* Augustin. *De Civ. Dei* lib. 8. & 10. cap. 29.

Nicandri Theriaca. Ejusdem Alexipharmaca. Commentarii diversorum Authorum in Alexipharmaca. Græce,

ce, Colon. 1530. in 4to. Paris, 1557. in 4to. Venetiis, 1506. in fol. cum Dioscoride Græco: & seorsim, 1523. in 4to. & Græc. Lat. Paris, 1566. in fol. & ibid. 1557. in 4to. Interprete Joanne Gorræo Medico Parisiensi, Versu Heroico: & Aureliæ Allobragum, 1606. in fol. utrobique, cum Poetis veteribus. & Joachimi Camerarij Papebergenfis, Commentariolus de Theriacis & Mithridaticis. Item ad Pamphilianum libellus: Galene Andromachi, Theriaca Antiochi, Antidotus Philonis, conversa in Latinum, adjectis & his, & aliis quibusdam Græcis, diligentia magnâ emendatis. Norimbergæ, 1534. in 8vo. Conradi Hoffmanni Analysis Theriacæ Andromachi. Lugd. 1607. in 8vo. Eliæ Bonvinij Vratislaviensis, De Theriacâ liber, ex Andromachi senioris mente, Vratislaviæ, 1610. in 8vo.

Anastasi, De Ratione Victûs salutaris post incisam venam, & emissum sanguinem. Epigramma. Extat cum Schola Salernitana, Antw. 1562. in 16. Nemefii, de Naturâ Hominis: Græcè à Nicolao Ellebodio editus & ab eodem Latine conversus, Antw. 1584. in 8vo. & Latine, Georgio Vallâ Interprete. Lugd. 1538. in 8vo. Theodori Prisciani, ad Timotheum Fratrem Phænomenon Euporiston, lib. 1. Logicus, lib. 2. Gynæcea ad Salvinam, lib. 3. Basil. 1532. in 4to. & Venet. 1547. in fol. cum Medicis Antiquis, p. 291. ubi hoc ordine recensentur: Liber, qui Logicus dicitur ad Timotheum Fratrem. Liber 2^{us}, de Oxyoris seu acutis passionibus, ad eundem. Liber 3^{us}, ad Victoriâ, Gynæcea, seu de Mulierum passionibus. Liber 4^{us}, ad Eusebium Filium, de Physicâ Scientiâ &c. Oppiani, Ἀλιευτικόν, sive de Naturâ & Venatione Piscium, Libri 5. Græce, Florentiæ, 1515. in 8vo. Latine, Collæ apud Gallum Bonum, 1471. in 4to. Græco-Lat. Paris, 1555. in 4to. Lugd. Batav. 1597. in 8vo. cum Variis Lectionibus & Scholiis Græcis ex 3 MSS. Palatinis. There was publish'd at Paris in 12. 1690. Traitez de la Chasse, composez par

Arrian

Arrian Athenien, appellé *Xenophon le Jeune* & par *Oppian*. The ancient *Xenophon* had left his Tract of Hunting, Fowling and Fishing imperfect, which to compleat one *Arrianus* pursu'd the same Subject, and therefore was call'd *Xenophon* the younger. The learned French Critick *Salmasius* maintain's against *Vossius* and *Photius*, that there were two Greek Historians of that Name: whereof one writ in *Pliny's* Time under the Emperor *Titus* of the Coasts or Borders of the Euxine and Red Sea; for both *Pliny* and that Author speaking of *Musiris*, a Haven in the *India's*, say, that *Ceprobates* reign'd there in their Time of Writing; and this *Arrianus* is conjectur'd by that great Protestant Critick to have liv'd in *Egypt*: whereas the *Arrianus* that writ of the *Alani*, *Parthians*, *Bythynia*, of *Alexander the Great*, and four Books of *Dissertations* upon *Epictetus*, was a Native of *Nicomedia*; to whom likewise *Vossius* attribute's the Life of a famous Robber, call'd *Tilliborus*. This *Arrianus* liv'd under the Emperors *Adrian* and *Antoninus*. However, *Oppian's* *Physico-Didactical* and *Philosophick Poetrie*, was so much in Esteem with that Classick Critick *Julius Scaliger*, that he put it in Paralel with *Virgil's* Poetick Transcendency. *Oppian* liv'd under the Emperor *Caracalla* &c. The French Translator added a Letter of *Synesius*, and a Homily of *St. Basil*, upon the Subject of the same Royal Sport of Hunting Whereunto likewise may be subjoin'd another ancient Greek Author upon that same *Materia Medica*, viz. *Xenocratis*, *De Alemento ex Aquatilibus Animantibus*, libellus Græcè Imperfectus, sed Latine perfectior, ex interpretatione Jo. Bapt. Rasarii, & cum Scholiis Contr. Gesneri. Extat cum Jani Dubravii, de Piscinis & Piscium Naturis, lib. 5. Tuguri, apud Gesneros FFR. 1559. in 8vo. See also *Commentaria in Varia Xenophontis Opuscula*. Morgiis, 1584.

There's a Collection of some small Greek Physicians, that treat of the Distempers of Women, under the Title of *Gynæciorum, sive, de Mulierum affectibus & Morbis liber Veterum & Recentiorum*, editi Basilæ, 1566. in 4to. per Cassp Wolphium Tigurinum; Basil. 1566. in 4. & per Israhlem Spachium, Argent. 1597. in fol. wherein are contain'd, Moschionis, De Passionibus Mulierum; Cleopatæ, Moschionis, Prisciani & Incerti cujusdam Muliebrium, Libri; Trotulæ, sive potius Erotis Medici, Liberti Julæ, liber, qui etiam continet ad ornatum quædam, & alia varia. See likewise, *Medici Antiqui*, editi Venet. 1547. in fol. pag. 72. & Tom. I. *Gynæceorum ab Isr. Spachio edit.* Basil. 1538. in 8vo. Those same Greek Minor Physicallters may be also seen together with *Æsculapii de Morborum, infirmitatum, corporisque accidentium origine, causis, descriptionibus, liber*, Argent. 1544. in fol. cum Trotulâ aliisque &c. See more thereof in Jo. Ge. Schenckij *Pinax Auctorum in re Gynæciacâ*, Argent. in 8vo. 1606. Gaspari Malinij *Jatro-Theologo-Nomico-Machia*, Argent. in 8vo. 1575.

Claudii Æliani, *De Animalium naturâ libri 17.* per Conrad. Gesner, & Petrum Gillium Gallum, Gr. Lat. Tiguri, in fol. 1555. Lugd. in 8vo. 1562. & Geneva, in 12. 1616. Pselli, *Nomenclator Gemmarum, cum eorundem Medicinis*, edit. à Claudio Ancanthero Med. & Cæsar. Hist. Typis Orthomarianis, 1594. in 8vo. Epiphani, *ad Physiologum, bimestre otium*: edit. à D. Consalvo Ponce de Leon, Rom. 1587. in 4to. Gr. Lat. & De 12 Gemmis, quæ erant in veste Aaronis, liber, Gr. Lat. Jola Hierotarantino Interprete. Extat cum Opere de omnium fossilium genere à Gesnero edit. Tigur. 1566. in 8vo. This Epiphanius is suppos'd to be the ancient holy Father of the Christian Church of the 4th Century, and those two Tracts of *Materia Medica* are plac'd amongst his genuine Works by his learned Editor Petavius, at Paris, 1623. and at Cologne, 1682.

in 2 Tom. fol. He was Bishop of *Constantia* or *Salaminis* in *Salaminis* in the Island of *Cyprus*. That Critical Jesuit *Petavius* own's, that he was help'd in that Edition by some MSS. belonging to the Protestant Canton *Bale* in *Switzerland*: For, *Philip Melancthon* finding a Greek MS. of *St. Epiphanius's* Works in the Library of *John Langius*, the first Protestant Pastor of *St. Michael's* Church at *Erfort*, and sent it to be printed by *John Operin* at the foresai'd *Bale* or *Basil*: where the said *Petavius* had the Perusal of it for his Edition: That first Edition of *Epiphanius's* Works in Greek by the abovemention'd Protestants of the Religious Order of *Lutherans*, was in the Year 1544. and in *Latin* at the same Place, in 1578.

The Regular Race of the Greek Authors of Physick, end's in *Theophilus Protospatarius*, whose 5 Books of the Structure of Human Body, were translated into *Latin*, and edition'd by *Junius Paulus Crassus* of *Padua*, printed at *Venice*, in 1536. Oct. and at *Paris*, in 16. 1540. with *Hypocrates's* little Book of Purging Medicaments. But the last of all the Greek Physical Writers, as I take it, was *Demetrius Pepagomenus*, Physician to one of the last *Grecian* Emperors, *Michael Palæologus*, about the Year 1290. a little before the Beginning of the first *Ottoman* Reign, at whose Request he writ of the Gout, and suchlike Articular and Chronical Distempers, printed in Greek and *Latin* at *Paris*, in 8vo. 1558. As also his, *Tractatus de Arthritide, viam & rationem ejus aberruncandæ; & contractæ persanandæ continens: Græcè conscriptus jussu Michaelis Palæologi Imperatoris Constantinopolitani, sed ex Gallico Federici Jumioti M. D. Latine consuetudini traditus à Jo. Borgezio Hepliniensi ad Lisam, Philiatro-Mathematico. Audomari*, in 8vo. 1619.

Tho' *Peter Castellanus* in his *Biography* of the illustrious Physicians, who flourish'd in the World down to

his Time, printed at *Amwerp*, 1618. in 8vo. reckon's up also these following Greek Physicians; *Acron*, *Archagatus*, *Artorius*, *Aruntius*, *Athenæus*, *Bacchus*, *Carpitanus*, *Charicles*, *Charmis*, *Chrysippus*, *Cleombrotus*, *Cleophrantus*, *Crateras*, *Critas*, *Ctesias*, *Critobulus*, *Eudamus*, *Eudemus*, *Menerates*, *Nebrus*, *Nicias*, *Nicomachus*, *Philistion*, *Themison*, *Tbadæus*, *Thrasias*, *Zeno*, with perchance a few others not accounted for in this Dissertation. But those are only bare Names, without any Remains belonging to any of them; unless perhaps he means that some *Materia Medica*, or Questions or Prescriptions thereunto belonging, may be found in *Athenæus*, or *Pausanias's* Description of Greece in Greek and Latin, with the learned Annotations of *Will. Xylander*, printed first at *Franckfurt*, 1483 next at the same Place with the Additional Notes of the great *Lutheran* Critick *Frederick Sylburg*, 1589. and lastly with the Remarks of the Erudite Professor *Joachim Kubnius* at *Straßburg*, printed at *Lipsick* in 1697. in fol. The Latin Translator was *Romulus Amalæus*: But the last Editor was very much help'd by *Stephanus Niger's* Dialogue, Edit. *Mediol.* 1517. which being scarce to be found, was sent him by the Ingenious Abbé *Nicaise*, &c. as also by Mr. *Bourdelot's* MS. with *Causabon's* Notes upon it &c. 'Tis true, the foresaid'd *Athenæus's* *Supper of the Wisemen*, contain's several Physical Remarks, such as the Difference of Wines and Waters; the Reason of the Moisture in *Lasyrtes*, to make him Urine, tho' he never drunk any thing; the Vertue of Cabach to preserve one from being intoxicated with any Liquor; of the first Plant of a Cherry-Tree, brought into Italy by *Lucullus* from *Cerasunte* City of Pontus in Asia, after he had conquer'd *Mitbridates* and *Tigranes* &c. See above, p. 52. of this Dissertation and the French Translation of *Athenæus's* *Deipnosophistica*,
by

by the studious *Abbe Marolles*, at *Paris*, in 4, 1680. &c.

Les Oeuvres d'Hippocrate traduites en François: avec des Remarques & conferées sur les Manuscrits de la Bibliothèque du Roy. In 12. 2 Tomes, à *Paris*, 1697. *Promptuarium Hippocratis in locos Communes, ordine Alphabeticò, Aut. C. Aurturo Plesseo D.M.* In 4to, 1683. *Hippocrates Contractus, per Tb. Burnet M. D. Edenburgi,* 1685. *Aphorismes d'Hippocrate traduits en François: avec des Explications Physiques & des Annotations curieuses.* 2 Vol. in 12. à *Paris*, 1685. *Hippocrate de l'Usage de China-China pour la Guérison des Fievres, par M. Restaurant de la Ville de Saint Esprit, D. en M. de l'Université de Montpellier. A Lyon,* in 12. 1681. This Author do's not pretend that the Root *Quin-Quina* was known to *Hippocrates*, but only to shew the right Use of it according to the solid Principles of that Patriarch of Physick &c.

Now the Greek Offspring of the Doctors of Physick having been already in a great Measure all accounted for, in this 2d Part of our present *Dissertation*, I shall only add thereunto, before I come to the *Arabian* Race of Physicians, in the 3d Part, the Omissions of some Physical Writers before the Reformation, of the *Latine* Line of Medicinal Authors: viz. to the Alchemistical Lineage of the Physick-Searchers for the Grand Elixir, or Philosopher's Stone, delineated in p. 28. lin. 13. and p. 37. lin. 5. should be aggregated, *Caracas, Cremer, Micrer, Joan. Chrysippus, Henr. Neubensius, Jodocus Greverus, Guido de Montanor, Robertus Vallengis, Antonius Toletanus, Egydius de Vadis, Rhaces vel Rasis Cestrensis, Rosinus, Rosarius, Furvenis, Lescbus &c.* with about 150 *Neoterick* Physicians for the Philosopher's Stone, since the Reformation, of considerable Vogue and Fame, at least as to the greatest Part of them, who were almost all *Romans*, and but very few *Protestant Rosacrucians*. Besides

fides the foremention'd Greek Chrysopoeists, most of all the Arabian Stock of Doctors, were almost all to a Man Chrysothoracists: To the List whereof in pag. 27. and 37. ubi supra, may be added, Rhagael, Alce, Theret, Hamain sive Joannitius Arabs, Jacobus Alindus, and perchance some few others. The Interpreters and Translators of the Arabick Race of Physicians, were mostly before the Reformation, viz. Gerardus Cremonensis, Gerardus Toletanus, Albanus Tortinus Vindoburgensis, Andreas Vesalius Bruxellensis, Joannes Brayerinus Campegius, Armegandus Blasius de Montepessulano, Andreas Bellunensis Alpagus, Benedictus Rivius Venetus, Joannes Costæus Landensis, Joannes Paulus Mongius, Michael Schotus, Joannes Quinquaviræus, Joannes Renerius, Stephanus Phil. Discipulus, Michael Angelus Blondus, Henricus Rantzovius, Rodogerus Hyspalensis, Joan. Geor. Schenckius; with the following also universal Scholars as well as Physicians, of the same Date and Classe as the foremention'd here, and in pag. 28. 36. 37. viz. Alexander Benedictus, Blas. Cæs. Landulphus, Camillus Leonardus, Christophorus de Barzizais, Antonius de Gradi, Costaben Luca, Gemma Frisius, Georgius Merula, Gulielmus de Saliveto, Guido de Cavalcantibus, Angelus Boligninus, Marfilus Picinus, Franciscus Caballus, Jacob. Soldus, Hugo Bentius Senensis, Albicus Archi-Episc. Pragensis, Gasspar Torella Episc. S. Justæ, Innocentius Calvinus Dertbournensis, Jacobus Forolivienis, Jacobus de Partibus Tornacensis, Joachimus Schiller, Joannes Almenar Hispanus, Joannes Dugo Philonius, Joannes de Ketam Alcmannus, Joannes Heberling Gummundienis, Alexander Pedemontanus, Gregorius de Regio, Laurentius Majolus, Nicolaus Leonicens, Marcellus Burdegalensis, Torella Manlius Constantinopolitanus, Mathæus Sylvaticus Mannuanus, Michael de Capella, Mathæolus Perusinus, Paulus Baggellardus à Flumine, Paulus Suardus Mediolanensis, Pe-

trius Leo Spoletanus, Petrus Pintor Valentinus, Richardus Parisiensis, Sillanus de Nigris Papiensis, Bartholomaeus Anglicus, Joannes de Tornamira Gallus, Joen. Math. de Gradi Ferrariensis, Theobaldus Anguilbertus Hyberniensis, Ludovicus Charensius Tosettus Patavinus, Simon Pister Lipsiensis, Philippus Bergomas, Galleottus Martius &c.

Then Sculpture and her Sister-Arts revive,
Stones leap'd to form, and Rocks began to live.
But soon by impious Popes from *Latium* chas'd,
Their ancient Bounds the banish'd *Muses* pass'd;
Thence Arts o'er all the Northern World advance
And the Reform'd, each Science soon enhaunce :
With sweeter Notes each rising Science rung,
A *Luther* preach'd, and Arts, with Gospel, sprung.

Accordingly all Liberal Arts and Sciences, and in particular Physick, had their first hearty Revival and reform'd Lustre from those four primogenial Converts from Popery to the Protestant Order of *Zuinglians*, *Conradus Gesnerus*, *Albanus Torinus*, *Gaspar Wolfius* and *Gaspar Baubinus* at *Bale*, *Zurich* and other Protestant Cantons of *Switzerland* : and thence spread into *Germany* by *Paracelsus*, *Gaspar Hoffman*, *Gregorius Horstius*, *Joachimus Camerarius*, *Josephus Quercetanus* and other Protestant Converts from Popery &c. Not but even after the Reformation some *Italians* made a considerable Figure in the Advancement of Physick ; such as *Hieron. Mercurialis*, *Hieron. Fracastorius*, *Eustachius Rudius*, *Angelus Sala*, with several others, besides the foremention'd almost innumerable minor Constellations in their small *Milky Starry Way*, like lucid Intervals in those dark Popish Times just before the Reformation &c.

Few imagin, much less know, that there were so many Learned Physicians in those dark Ages before the Reformation ; and fewer can conceive, how to reconcile so much Learning with such profound Negligence

gligence, and an unconcern'd Indifferency in religious Concerns, as to their supine and unthinking Conformity to the gross Errors of those Lethargick Centuries: But it must be remembred, that as the School-Divines, and Canonists, and even the Civilians of those bewildr'd Times, did trifle away a great deal of Time and Paper, in writing innumerable indigested Comments upon their respective *Texts*, without giving themselves the least Liberty of Free-thinking, so the Physicians of those benighted Days spent most of their learned Labours upon the Explanations, or rather Accumulations of the Textuary Authorities of the Ancient *Greek* and *Arabian* Fathers in Physick, even to as great an Extream as the Moderns, shew, in wholly Neglecting to inquire of their Physical Forefathers; tho' not to such a culpable Excess as those dark Schoolmen were guilty of, in casting aside the *Scriptural Text*, almost as useless, for the Sake of the Commentators, whose *Quodlibet-Additionals*, then became Principals and Originals, in Spight and even in Sight of the Litteral Texts of Bible and Gospel. But there's this Difference between the *Reports* of Law and Physick, and those of the Gospel: That, what was good Law or good Physick, in ever so bad or ignorant Times, may and ought to be judg'd so still; without any Fear of false *Reports*, where Body and Goods lay at Stake; and Self-preservation, without any possible further Interest or By-Ends, was the Guaranty and Voucher; especially since *Tryals* and Experience, be the chief Texts in the Faculties of Law and Physick: But not so in Divinity, where there's one inerrable Scripture-Text, and an infallible written Record, and an unexceptionable Bible-Charter: Whereof the true personal Use and Possession or Application is mostly internal or invisible, and solely self-accountable to God &c.

MYLES DAVIES.

T H E
CONCLUSION

Of the Second Part

Of the DISSERTATION upon
the Original and Progress of Physick,

W I T H

Reference to, and Continuation of, the
Critical History of the *Oxford* and *Cam-*
bridge Writers, and others,



Herefore, as to the great Numbers of
able and Learned Physicians, that in
the dark Ages of the general Apo-
stacy from Primitive Christianity,
did conform to the outward Profes-
sion of *Popery*, there can be no manner of Argu-
ment drawn for the Learning of that Persuasion
in general, and much less for the genuine Au-
thenticallness of the same *Popish* Profession in par-
ticular: For 'tis plain from the Premises, that the
Greek ancient Physicians were almost to a Man all
Heathens, and the *Arabian* Doctors of Physick we-
re all *Mahometans*; yet their great Learning and
Excellency in Physick, can be no Argument for
the like Genuiness of their Judgment in Divinity
or religious Concerns: Since a good Lawyer or
a good Physician, may be ill Men, and ignorant in
the Theory as well as in the Practice of Religion:
And consequently, their Opinions or Reports as
to Law or Physick may be rely'd upon; as their
Ability and Faithfulness therein were visible and
accounted for, to, and by by the Publick as well as
avowedly vouch'd to and by their own privat and

outward Interest: But as to the Goodness of their Sentiments and Sincerity in the Knowledge or Practice of Religion, no Authors ever so fam'd or learned can be wholly depended upon, their Springs of *Faith* and Worship being not only invisible, but also not referable nor accountable saving to God alone, as well as being only self-proportion'd and self-accounted to; and therefore but very little communicable, and less imitable, and still less to be depended upon, as any main Motive for other People to believe or worship by; wherein an other Person's *Trial* or *Experience*, can be no more available for his Neighbour, than one can *think* for another, or than one can be forc'd to *thinke* as another: No more than one Suit of Cloths can be made to fitt every body; or, than one Man's Feeding or Eating can be made to serve another, much less every body. But what was adjudg'd as reasonable and safe as to another's Body and Goods in the same or like Circumstances, may still hold good, and be a warrantable Precedent to another, as much as one Case can be like another. However, as to the Physical *Reports* and *Cases* of those dark Times before the Reformation, they were adjudg'd and convey'd down to us, by the abovemention'd in *pag.* 25. to 29. and *p.* 35. 36. 37. and other foregoing Practitioners: Tho' the Truth on't is, most Physicians have almost even from the Creation of the World lain under the just Suspicion of *Atheism* and Irreligion: But to their Honour be it said, more Phylicians proportionably clos'd in with the Protestant Reformation, than any other of the Learned, upon the first Signal thereof, and its first Heavenly Banner hung out, let *Papists* turn the Malice of their Reflections thereupon as the respective Interest of
of

of their several Superstitions shall point out to their Idolatrous Outrage, which durst make that *only* Glory of the Physicians to turn to the Disadvantage of the Reformation, as if it were at first abetted and promoted as to Learning by the Physical Deists at most, and the Medicinal Scepticks in chief: Tho' it must be own'd, that most Laws and Governments have been ever very indifferent as to those Physical Latitudinarians going to any Church, even as to exempt them from such Heterogenial Obligations; for their accompanying Principles are mostly as well prophane as ignorant enough to fly-blow a whole Congregation as well as *Books*; unless there be plac'd in the Frontispiece a Text of Scripture as an Antidote: Which was the Reason, I suppose, why some Physicians did not like to see the Scriptural Texts prefix'd to these Tracts of Physick: Which prove's a kind of a tormenting *Exorcism* to the fau Spirit of Avarice, Irreligion, Hard-heartedness and Tenaciousness, which presides over the dark Colleges within their *Nigricanting* Souls. As to the Generality of the Herd of *L—rs*, they are quite out of the Question of Religion, as being an open and avow'd Exception to all manner of Charity and Goodness, and stopping at no Boundaries of Morality or even Humanity, but at those of the *Finisher of the Law*; for they are generally so charitable to themselves at least as not to run directly into *Jack Ketch's* Hands, but commonly turn thence a little aside into less dangerous By-Paths as well as By-Laws.

The Uncharitableness and Desidiousness of most of all Clerical Orders, have always prov'd Homily-and Exhortation-Proof, *still humming on,*

their drowsy Course they keep, and lash'd so long like Tops, are lash'd asleep. Not but that the Clergy of all kinds, especially our English, have occasionally some glorious lucid Intervals of Charity, tho' generally but of a short Continuance as well as small Substance, and petty Pittance. And very few of our Ladies have any Notion and less Practice of Charity to any effectual Helping of any Gentlemen-Scholars in Distress: Tho' commonly in all other Countries the Ladies form themselves into voluntary Societies for the daily Help of all Sorts of Poor. Ἀλλὰ νῦν πρὸς τὸ πρᾶγμα.

But that great Editor of *Hippocrates's* Works *Hieronym. Mercurialis*, is very much blam'd by our greater Protestant Critick *James Spon* as aforesaid, in pag. 2. for calling into Question *Hippocrates's* Book, *de Priscâ Medicinâ*, in the 2d Tome of the last Edition, p. 153. which answer's perfectly well to the great Erudition and profound Genius of its great Author. As also for doubting of the Genuineness of *Hippocrates's* famous Oath or Covenant with the God's of Physick; whereby he engage's himself to teach his Doctrine to his Disciples without any Reserve or Disguise, and never to reveal what he may hear of the Domestick Secreats in the Families where he goes to, and never to talk or act immodestly before the Female Patients, and never to administer any Physick which may prove violent and an Enemy to Nature &c. This last is said to be pretty well observ'd by the great Coach-Doctors of Collegiat-Money-Practices; for they seldom or never prescribe any thing but what not only any ordinary Apothecary can guess at beforehand, but also what is known almost to any Parish-Nurse. Nay, the late *Will. Salmon* in his *Blew Book* rebuk'd, Lond. 1698. pag. 16. assure's us, that 'twould

'twould be an easy Matter to subsume the Practice of the few College-Essentials of Physick into so short a Method, or into so few easy Rules, as a *Youth* of any ordinary Capacity or Ingenuity, might be able to get them by heart in 8 or 10 Day's Time for to be able to *prescribe*, &c. p. 13. *ibid.* If a Man goes to any Apothecary, and does but tell him the Name of his Doctor, he will beforehand tell him what he will prescribe &c. which is either, the *Jesuits Powder*, *Opium*, *Steel*, *Mercurius dulcis*, *Rhubarb*, some common *Electuary* or *Syrup*, *Oyl of Almonds*, *Linseed Oyl*, *Mustard-seed*, and *Bloodsucking*, with perchance some *Blistering* and *Vomiting*, &c.

However, 'it was in the Laborious *Salmon's* Time with the College-Doctors, they have been resolv'd of late, to take a new Course, it seem's, as to Theory at least: For as to practice they go on still in the old *Mumpsimus*-Road, and get rather more Money and Estates than ever: Tho' *Salmon* in the same *Rebuke* of the *Blew Book*, say's pag. 15. that some of them by their Black and Blew Practices, have in a few Years leap'd from the next Degree above Begging, to Estates of many hundreds if not thousands a Year; and yet these plaguy covetous Wretches cannot be satisfy'd or contented, but they would still have more, and think much at every Morsel which goes besides their own Chops, *much less give a Crown or two, to any poor unfortunate Scholar or decay'd Gentleman*, &c. But if the Studious Doctor *Salmon* were alive now, he wou'd certainly except the unexceptionable Dr. *Mead*, and some few others, out of the Number of those covetous and tenacious Wretches, he talk's of: For, he is so far from being included in any Reflexion that possibly can be made
by

by way of Satyr upon any of our selfish and uncharitable Doctors of Physick, that he is a *real Satyr* himself upon most of all that tenacious and inexorable Physical Society, as well as upon most other Heapers up of Riches and Wealth without any Mercy, Wit, or Charity: *Longe aliud facturi, si candide Divitias amarent, immò, Medius fidius, si seipfos sapienter: Nam quid illustrius, quid securius, quàm superfluo sumptu homines ad ornatum tam sæculi quàm Litterarum editos, in Clientes vel excubias aut Speculas sibi parare, paratis necessaria suppeditare, sic præmunitos tandem promovere? quante inde talibus Mæcenatibus vera Hominum Divitiæ, immortale nempe pondus Gloriæ, & interminanda incontaminata conscia mentis, omnimodæquè feliciæ capacitatis Gaudia, sat superque suppetere?* Sed *surdis canitur auribus.* However, as that, almost only, Exception to the general Reflexion of Censure upon Doctors, I mean the Generous as well as Learned Dr. Rich. Mead, is not only without any Rival, almost the sole Ornament of the College of Physicians, but also an Encourager as well as Judge of Learning in general, and the Glory as well as Support of the Muses, so one may truly say: *Perge humanissime Mead, & ab omni Satyræ morsu, non fortunâ quàm ingenio, non famâ quàm virtute, Musarumque Amore, securior.*

Every one in Point of Honour and Justice or common Gratitude, should praise (according to the *English Proverb*) the Bridge they pass over. Tho' in the mean Time, 'tis a melancholy Thought to reflect, how few there be of the Gentry, Nobility, and especially of the Clergy, and fewer of the Ladies, who do effectually encourage the truly Learned and real Scholars. 'Tis an indelible Shame upon most of the true Sons of the Church,
that

that an *Independant* Preacher's two Sons, Green Converts (upon the surest Foundation, *viz.* their true Interest) to the Church of *England*, should be some of the First to *know*, and some of the most Generous to encourage true-bred Learning, so much wanting and wanted amongst us, as two of the respectively chief of all our selfish ignorant Physicians, and illbred raking L—ers; the eldest Brother, reading to the *first*, such loud Lessons of Humanity and Liberality, that the rest of our regular niggardly Quacks seeme Thunder-struck therewith; and the 2d or younger Brother (who had been also a Dissenting Preacher) his two Guinea's, (which he at twice gave to a *real* Scholar, that was forc'd to hawke about his own Books or Writings, to pick up a starving Livelyhood) do surpass any thing in that kind ever done, almost by any of the sharpening B—sters, (except R—ves, W—st, and some few others, that adorn both Law and Temple) or Ironside and Steel-purse-Serjeants, or even of most of the stiffy Judicators in Law and Equity: As to most of the Nobility in Aristocratical Utopia, some were tempted to think, that their *Patent* obliges 'em neither to learn any thing thoroughly themselves nor to encourage any body else, besides perchance some of their own Domesticks; as if they were to forfeit their *Title*, if they read any Books or accepted of any Present thereof by the poor Authors for to help them out of their Misfortunes: 'Tis true, here an *Ox — d* and *Parker's* Godlike diffusive Grandeur of truly *Noble* Generosity, is almost to a Miracle such as might attone in some Measure for some of that streight-lac'd Train of plebeian Spirits strangely Nobilify'd elsewhere with starting Coronets and staring Escutcheons, that prove
to

to be little more than *signa ad placitum*, of low-spirited Stingyness and Ignorance, in those Utopian and Atalantick Countries of Covetousness and Niggardlyness. Some indeed are said to have here seen a *Sheffield* and a *Bridges* in strong Convulsions of Liberality, even to unfortunate Scholars. So even *poor I* have in my Travels been made sensible, that a *C—dish* and a *H—rt* are subject sometimes to some considerable Hereditary Paroxisms of Charity for Learning in Distress: So a *St—pe* and a *H—x* have often good promising Symptoms of Generosity: In like Manner among the Noble Judges, that *favour* the Bench with some *Salt* of Generosity as well as *Learning*, and preserve from a thorough Degeneracy of Law-Coveteousness, be Mr. Baron *Price*, Mr. Justice *Eyres*, and Mr. Justice *Fortescue*, besides the Capitals *P—t*, and *K—g*, with several others of the Nobility, Gentry and Clergy of all Countrys, of whom nevertheless in general a Popish Critick dared to Precaution; *fear most to tax an honourable F—l, whose Right it is, uncensur'd to be dull: Such without Wit, are all things when they please, As without Learning they can'take Degrees: Leave dangerous Truths to unsuccessful Satyrs, And Flattery to fulsome Dedicators.* — But let a Lord once own the *dullest Lines*, *How all things brighten? How the Style refine's? &c.* 'Tis true, a *P—r* by his weighty Accession to enobl'd Whiggism, brought with him to that narrow Hemi-Cycle of a right Remnant of a necessary Cause, such universally generous Principles of Liberality and Bounty, quite foreign and mostly unknown (tho' adapted) to his new adopted Cause, that they prov'd so undistinguishing as well as unconfind (like his Heavenly Offspring) that he shin'd with undiscerning

ing as well as unlimited Influence upon the *Bad* as well as the *Good* Scholars, levelling in effect the Patch-work Performancies of trivial Shcoolship or Recommendatories, to and with the true-bred Literature of *Bar* and *Academy*: Which Conduct tho' ever so *Sun-like*, often oblige's the unfortunate real Scholars of regular Abilities as well as Education, to turn unavoidably *Felo's de se*, and compleat their own Misery by the consequential Necessity of herding with such Occasionalists and Fellow-Travellers, who being often *Felo's de aliis*, have no other *Right* to the Pretence of real Learning, than by Romaincing, Begging and filching of Phrases and Sentences, as well as by Lying, Stealing and Cheating others of other sorts of Goods, through Idleness oftentimes and Laziness, tho' lusty body'd and sturdy Vagrants by the Statute: Yet these audacious Smatterers of a little of the *Latin* Grammar, generally fair as well as the real old Scholars, who are unfit to be employ'd in any other way than in Scholarship, tho' fatally doom'd to such Slavery and such Companions, for want of more Sense and Reason in the *Rich* and *Wealthy*, who seldom can or will distinguish the veteran industrious Scholars and Authors from idle, lying Projectors and Brokers or Brochers of Puns ambiguous and Conundrum-Quaints.

Now, as to that new *Motion* of empty and useless Theory of Physical Mechanism, which most of our Doctors seem to be now upon with a fresh hot Pursuit, 'twas only set on Foot on set Purpose, for to amuse the Learned as well as the Ignorant, with Sham Revivals of Physical Mysteries, as if they were some extraordinary new Discoveries by some lucky Hit of strange diving Ingenuity: Which nevertheless they seeme asham'd to let

any of it appear in *English*, as being too great a Mystery for Vernaculars, therefore 'tis lapt up in Mystical *Latin*; for, 'tis certainly expos'd whenever 'tis reveal'd. Yet after all that can be said of it, 'tis but Mechanical Physick, discours'd of according to the Laws of Motion or Mechanism, as to the different Degrees and Proportions thereof. Dr. F—d the Physician in the Dedication of his *Latin* Pamphlet to Sr. *Isaac Newton*, Master-Worker of the Mint, *Prælectiones Chymicæ*, lately publish'd, tell's the World and Sr. *Isaac*, that he was the first Master-Worker in applying the Principles of Motion to Philosophical Courses of any kind: But with our Nominal Friend's Leave, that make's one of the first of his Mistake's in that useless Mechanical Speculation of his: For, Sr. *Isaac's Philosophiæ Naturalis Principia Mathematica*, were not printed till 1688. *Lond.* in a thin 4to, where in the 4th and 5th pages Sr. *Isaac* own's, that his Demonstrations be but purely Mechanical, not having considered their Principles, as a Philosopher or Physician, but only in the Quality of a simple Geometrician; which he inculcate's again in the Beginning of his 3d Book, wherein indeed he endeavours to explicate the Systeme of the World; but his *Hypotheses*, being mostly precarious, without any Proof at all, his Tract become's alltogether purely Mecanick, and consequently answer's not the Title at all, no more than Doct. F—d's, whose arbitrary Suppositions be most of them taken for granted, out of Dr. *Salmon's* Vernacular Compositions: So likewise Sr. *Isaac's Principia*, are but Collections out of other Tracts that treat of Motion, Gravity, Levity, Resorts, the Resistance of fluid Bodies, and of attractive and impulsive Force, the common Topicks of Physicks, the

tho' he treats them altogether Mechanically in his two first Books: So likewise his *Opticks* be but Collections out of several Books that treat of that Subject; as is easy to be demonstrated, were it worth while. The like Spoolings might be shewn of his *Analysis, per Quantitatum series, fluxiones, ac differentias, cum enumeratione linearum tertii ordinis, in 4to. Lond. 1711.* out of the Algebraical Masterpieces, publish'd by the incomparable *Hannoverian Leibnitz* and othes. However, the Modern Originals of that kind, as to the Application of the said Principles or *Laws* of Motion or Mechanism, to the Physical or Medicinal Concerns, were *Borelli* and *Duncan*; the first was a Professor of Philosophy and Mathematicks at *Florence* and *Pisa*, under the Great Duke of *Tuscany*: At last, the famous Royal *Virtuosa, Christina, Queen of Swedland*, wou'd have him to be with her at *Rome*, where he died amongst the *Clerc-Regulars* in the Convent of *St. Pantaleo*, 31. Dec. 1679. Two or 3 Years after, there was publish'd, *De Motu Animalium: Joannis Alphonfi Borelli Neapolitani, Pars 1^a in 4to Roma 1681. & Pars 2^a ibid. 1682.* He had publish'd in his Life-time in 1649. an *Italian Treatise*, Of the Causes of malignant Fievers. In 1670. he publish'd, *Historia & Meteorologia Incendii Aetnai, An. 1669.* whereunto he subjoyn'd an Answer to the Censure of the Hypercritical Jesuit *Honorati Fabri*, against *Borelli's* ingenious Book, *De Vi Percussionis*, publish'd in 1667. The last he publish'd in his Life-time was, *De Motionibus Naturalibus a Gravitate pendentibus &c.* Whose Posthumous Tracts, *de Motu Animalium*, had at least the Advantage to be publish'd with Prefaces by the Ingenious *Magliabecchi* of *Florence*, who promis'd therein to oblige the Public with more of *Borelli's* Posthumous Ra-

rities : Which as to the Use of the *Laws* of *Mechanism* in *Physick* have been reviv'd with the like Share of advantageous Ingenuity, by the abovemention'd *D. Rich. Mead*, (*quem iterum honoris causâ nominino*) in his ingenious *Mechanical Essay* of *Poysons* ; whereof the first *English* Translation out of the *Latin*, was dis-allow'd in a publick Advertisement, as I take it, by it's great Author, as having been attempted by an incompetent and clandestin Translator &c. *Daniel Duncan's*, *Chymie Naturelle*, in 3 Parts, at *Paris*, 1681. and 1686. in 12. *L'Histoire de l'Animal*, *par la Mecanique & par la Chymie*, in 12. à *Paris*, 1687. This *Duncan* was an ingenious Doctor of the Faculty of *Montpellier*, &c. *Archibaldi Pitcarnii solutio Problematis de Historicis seu Inventoribus*, in 4to, *Edinburgi*, 1689. and again with his other, *Opuscula Medica*, in 4to, *Amst.* 1709. *Brook Taylor's*, *Methodus Incrementorum Directa & Inversa* in 4to, *Lond.* 1717. These 2 last as well as *D. F—d* carry *Borelli's* *Mechanical Jests* too far, for any common Intent or usefull Purpose of *Physick* or any thing else, unless it be for Writing Masters, to draw Questions or *Hypothesmata* in *Arithmetick* by, for the Instructing their School-boys in Accounts &c. In short, such nice Curiosities of *Physical Speculations* are only to be touch'd upon, now and then, *λαχονικῶς*, according to the occasional Overture of Nature or Art ; whereof neither love to be importun'd with endless and fruitless Questions or Inspections and Inquisitions. But what is serious and practicable in those Notional Schemes and Theorematical *Idæa's* of the several Natural Springs and Degrees of Motion or Increase or Decrease, with proportionable Mechanism, either as to the Temperament or Ferment of the *Materia* and *Corpora Medica*, has been long

long ago settl'd by *Hypocrates* in his *μοχληκόν*, & *alibi*, and by *Galen*, *passim*; as well as by *Oribasius* and *Heliodorus*, *πεὶ μηχανημάτων*; with other Ancients. See *Boerhaave*, *ubi supra*. p. 1. 2. & 7. before, in the *Sequel* &c.

But certainly, nothing cou'd be thought of so immodestly as well as so audaciously ridiculous, as to publish, last Year, an *Emmenologia*, or Women's *Fluxus Menstruus*, to be not only Medicinally treated, but also to be discours'd of *Mechanically*, according to the *Laws of Motion*, or, as the *Unfriendly* Author word's it in his ill-apply'd Patch-work'd *Latin*, *ad Rationes Mechanicas exiguntur*: Which truly to give that Physical Mechanick his Due, he has perform'd *Mechanically* enough, according to all the moveable Acceptations of the Word: Tho' most of the well-moving *Mecanicks* wou'd have been asham'd of the Enterprize as well as of the Performance. The same Year 1717. the same Author wou'd need's, forsooth, shew, that he had heard of, or even seen some of *Hypocrates's* Works, and accordingly he venture's to reprint some of that ancient Father of Physick's Tracts, intitl'd, *τῶ ἐπιστημῶν*, with some Comments, out of *Hypocrates's* Works, Sect. 7. Edit. *Franc.* 1595. in fol. or out of *Charterius's* *Paris*-Edition (in fol. Vol. 14. 1639.) Tom. 9. and out of *Galen's* *Class.* 3. p. 100. ad p. 225. of the last *Juntinian* *Venice*-Edition, 1609. & 1625. At the End of this *unfriendly* Edition, which he chiefly levell'd against Feavers, he has subjoyn'd a *Latin* Epistle or two of his own *Façon*, and one or two of our honest Dr. *Richard Mead*, to whom he does himself and his Book the Honour to direct or apply his Dedication thereof: Those respective Latinizing Epistles chiefly treat of the Small-pox, whereof the *unfriendly* Dr. speaks

speaks with the same Aires of Mechanism, as Boys walk upon *Stilts*. And truly, I was sorry, to see Doct. *Mead* recommend Purgations in the *Small-Pox*, and especially to find him quote no better Author or Experience than that of Doctor *G—bon*, who nevertheless is sayd to have improv'd very much, since the Quack visited his Neighbourhood so constantly, that he was resolv'd to have a Mob about him, as well as he, and accordingly prevail'd at last with his own covetous Genius, to scatter his Farthings about to idle Beggars, that gather about his Door for that Purpose, at his going out and coming in, who likewise are sayd to mix an old Bottle full of all their Urines and carry it to the Regular Coach-Quack, who gravely putting on his Spectacles, stare's at it with the best Light his Window or Door can afford, and waves it to publick View and Applause of the hir'd Beggars, who must neither be poor Practicioners, nor indigent Authors, nor unfortunate Scholars; for, to such he never gives any thing, nor buy's their Books, nor accept's of their Poems, nor afford's them any other Help, unless perchance the same learned charitable Advice that *Sl—n*, gave to one of those decay'd Gentlemen, *viz.* to bleed, blister, glister, purge and vomit; that he has done already, say's the poor Scholars Wife, who went to *collegiat* for her sick Husband (whose main Distemper, was want of Necessaries, and total Poverty) do you please to advise him, continues she, to take that Course over again? Yes, reply'd the hoggish as well as boggish Doctor, I do please to have him bleed, blister, glister, purge, vomit, and then come to me again: This being told to the poor Scholar in Bed, he fell into such a Fit of Laughter, that he

he soon after recover'd, immediatly rising from his Matras, and continuing his Fits of Laughing and devoting the bog-trotting Doctor to his proper Fee and Station with *Megara* or *Radamanthus*.

Hence 'tis plain, that the Coach-Doctors do whether they will or no, cure now and then, even some poor Scholars of their almost incurable Distemper, but then 'tis mostly by accident, and even against their good Will: But the foremention'd Case and Cause of that chance-Cure, had prov'd but a lucid Interval, had not the generous Ld. P—r Physically and Metaphysically apply'd the allhealing Cordial of *aurum potabile*, to compleat the Cure. Not but that there's a great deal of Charity given and done in *England*, and even perchance by some Physicians, but the undistinguishing Application thereof make's it generally abortive, or serving effectually to no other End, then to rivet People in their Poverty, so as scarce ever to get out, to any Purpose: Whereas in all other *Protestant* as well as *Popish* Countrys the Charitable Contributions and Distributions are levell'd to raise People effectually or respectively out of their Poverty and Want, according to the respective Persons Capacity, &c.

'Tis true again, here in *England*, a great many will give something to some sorts of Poor, but not to others: As, many will give Copper, pretty plentifully, but scarce ever any Sylver, and much less Gold: Some will give to Beggars, but seldom or never to a poor Scholar; others will according to the occasional Biting or Moving of their several Magots, give some small Matter now and then to necessitous Scholars, but never to an Indigent Author; others, as their Whimsy happen's to wag, will give something for a Poem in Writing,

ting, but not for an Ode in Print, especially in Praise of another, tho' ever so great a Person: Some pretend, they have poor Objects enough of their own Acquaintance, and therefore give nothing to Strangers without good Recommendations of their holy Living and Dying, that is, of their being of such a Party or Faction, or at least a Wellwisher thereunto: Others again answer, that they wou'd give something, or buye one's Book or Ode generously, if they had such a Benefice as Dr. *K—g* of the Ch—house; or so much Practice as Dr. *M—d*, which amounts to 5000 Pounds a Year, said Dr. *W—t*; but then said I, he dispose's of it freely and generously; he can't spend all that say's *W—t*; besides, said I, he has several Childern; What's 2 or 3 Daughters, reply'd *W—t*? However, you Doct. have an Hereditary Estate of 6 or 700 *l.* p. An. Whereat he stop's my Mouth with a Crown, for a Book and two Odes, one in Print and the other in Manuscript, truly worth altogether 10 Shill. at least, to any one that can *Read* the Bible, or *Write* diverting Improvement, or understand that Covetousness is Idolatry. Some likewise pretend that they would willingly buye my Books and Odes, but they knew nothing of them, nor the Author; or that they never read Poems; or, that they did not care for them; or, that they wou'd have nothing to say to them nor the Author; or that they were not for their Purpose; or, that they were a farrago of stuff'd Miscellanies and confus'd Matter heap'd together; or, to be plain, that they did not understand hard *English* nor *Latin*, as the High-Church *Ld.* (*M—l*) and his Son, then newly come from *France*, were put to no Confusion, to own it, and send it me for an Answer and Reason

Reason of their not accepting of my Books, and Odes, even in Praise of *Wales* on *St. Taffy's-Day*; or, in fine, that they wou'd receive the Books, Papers and Odes, but wou'd give nothing for them, or else deny they had them, or remember'd any thing of them, and so keep them, without any Return, as *G—l C—gan* did; and even the *L. F—ges*, *P—t* and *E—rs* seem'd to take those Aires, of knowing nothing of the things receiv'd by themselves, and so gave me nothing for my last Present of Books, tho' they kept them *gratis & ingratiss*, and tho' they had given me tollerably enough before for my other Books and Odes: But his Grace of the *Dutch* Extraction in *Holland*, (said to be a kin to *Meenheer Vander B—nck*) had a peculiar Grace in receiving my Present of Books, and Odes in Praise of King *George* and Prince of *Wales*; which being bundled up together with a Letter and Ode upon his *Graceship*, and carry'd in by his Porter, I was bid to call for an Answer, 5 Years hence; I ask'd the Porter, what he meant by that? I suppose, said he, four or 5 Days hence; but it prov'd five or six Months after, before I could get any Return or Answer, tho' I had writ 5 or 6 Letters in *French* with fresh Odes upon his *Graceship*, and an Account where I liv'd, and what Noblemen had accepted of my Present; and I attended about the Door 3 or 4 times a Week all that Time, constantly from 12 to 4 or five a Clock in the Evening; and accordingly walking under the Fore-windows of the Parlours, once in that Time, his and her Grace came after Dinner to stare at me, with open Windows but shut Mouths, and fill'd with fair Water, which they spouted with so much Dexterity, that they twist'd the Water through their Teeth and Mouth-

Skrew, by vertue of their Wind and Water Tongue-plug or Engine, to flash near my Face, and yet just to miss me, tho' my Nose could not well miss the natural Flavour of the Orange-Water, showing so very near me from such living Marble-Cascades; tho' there were Iron-Railes, two Yards at least distant from the Windows, and I stood near upon, as far from the Railes, towards the open Square: Her Grace begun the Water-Work, and truly to any one's thinking not very Gracefully, especially for an *English* Lady of her dumplin-Aires and Qualities, to make a Stranger (who could be guilty of no other Offence than to offer to her Husband some Writings, publish'd in Honour of the Government as well as of himself) her Spitting-Post or Spouting-Shell for her Mouth-Water Cascade, which after all her Grace's Elastick Efforts, fell short of the Poor-pill-Garlick-Mark about half a Yard, tho' she spouted in a direct Line, to reach me: While that first Engine play'd, his Grace was purifying the Water with his Oral Perfrications, and leasurely move's his watery Engine from the furthestmost Window to the nearest to me (whence he had the Pleasure before, to see his Lady's Plug discharge with no smal Proficiency in the Femal Part of Engineering at least with Mouth-Spout-water) where standing and looking so wishfully towards me, that I verily thought he had a Mind to throw or toss me a Guinea or two for all those Indignities, and two or 3 Months then sleeveless waiting upon him; and accordingly I advanc'd a Step or two towards the Railes, and begun to address his Grace alowd to remember the poor Author; but in steed of an Answer, he immediatly *undam's* his Mouth-Plug, and out fly's from that watery Stink-pot

pot whole Showres of Lymphatick Rockets, which were so grievous to mortal Eyes, that mine had like to have been put out, had not his Mouth-Skrue happily turn'd a little a squewe ; but as to the Preeminency in playing the Engine of Mouth-water Stink-pots, truly I could not find that his Grace could surpass her Grace's hissing or whistling Mouth-spouting Faculty above an Inch or two at most as to the length of Spouting ; but whether her Grace or Isabella's Water-plug-Engine play's best, his Grace in all Probability is the best Judge, as well as whether there's any Preference in either of their Water-Plug-Engines, or in their respective Working or Playing of them : However, I was so perplex'd at such disgraceful Usage, that I resolv'd to acquaint Madam Gerardo and her Niece with his Grace's Graceless Treatment of an inoffensive innocent poor Stranger : In the mean time, notwithstanding all their Grace's *mauvaise Grace*, I stood my Ground, and was determin'd not to stir from about the Door, till I had my Books, or something for them, besides Mouth-water at the second hand, had not his Genteman come out and desired me to come another Time ; which almost dayly Adjournments continu'd for 2 or 3 Month's longer, and at last his Grace sent the Bundle of Books out as they were at first sent, without being ever open'd, and a half of a Guinea upon Top of the Cargo, with this Admonition, that I should not send him any more of such Presents : Which I heartily promis'd never to do, and took the Precaution very kindly, tho' I thought it very needless : However, I pluck'd up Courage again, murmuring within myself, as I was going out, *Tu ne cedo malis sed contra audentior ito.*

But reflecting further with myself, as I was still jogging on homeward, I found it true, that a great many were call'd *their Graces*, not for any Grace or Favour they had truly deserv'd, with God or Man, but for the same Reason of Contraries, that the *Parca* or Destinies were so call'd, because they spar'd none, or were not truly the *Parca*, *quia non parcebant*. Then turning my Meditations upon the *Broomstick*, call'd a poor Author or unfortunate Schollar, I concluded, 'twas not much to be wondred at, why such as I being once depress'd, could not well be rais'd to any considerable Buissness, without almost a Miracle, for these following Reasons: 1. Because the learned Richmen, as well as the ignorant Tradesmen look upon a poor Scholar, or on unfortunate Author, to be little or nothig less than a Madman, or a Fool, or an insignificant useles Fellow, or a kind of a pretending and lying Conjuror, or a sort of a cunning fly Dog, or even a dangerous spying and prying Sweetner, or else a Jesuit in Disguise, or (what's almost as bad) a downright *Demon* in Masquerade, and therefore for very good Reasons, were not they rather ill-grounded Suspicions proceeding from Malice and Ignorance. So that hit or miss, Luck is all: *Si Fortuna volet fies de Rhetore Consul; sin eadem Fortuna volet, fies de Consule Rhetor*: Thus a *Newton* by the Luck of a few useles *Collections* of Mathematical Curiosities rise's as high as his Head-piece can well bear; whilst a *Haley*, far more useful a Drudge, must continue to pore and push on, old Mathematicians into the ungrateful World: Thus the Poetical Smatterers, *P—r* and *A—son*, mount almost to the very Pinnacle of State, whilst more sublime Scholars starve and perish for want: Thus *B—n*

P—e do's the Drudgery of his lucky empty *Chief Charter-Party* for less Wages and no Prospect, being thought too *high* already. Ὅμων δ' οὐ αἱ τεύχεα τ' κεφαλῆς πάσαι χειρὶ μνηστῆραι ἔσσι. *Mat. 10. 30.* Which should be an *Amuletum* or Antidote against the Poet *Claudian's* Temptation (*l. 1. in Rufin. Sape mihi dubiam traxit sententia mentem, curarent superi terras, annullus inesset Ordo atque incerto fluerent Mortalia casu,*) and the rather, because probably and providentially enough, the poor slighted Scholars may live long enough to be convinc'd of a just Providence exerting it's righteous Judgments against the haughty Scorners of the *Learned* in Distress; especially such *unjust Judges*, as *N—ch*, *P—t*, and *A—es*, who would neither give me any thing for my second Present of Books and Odes or Papers, nor let me have them again, after 3 Month's constant Labour of respective Waiting and Loss of Time, but kept them by Force, under Pretence that they had pay'd or given me too much for the first Present of the like kind.

But that's flat Injustice against Law and Gospel, as well as against Sense and Reason: For, 1. nothing can be freer than *Gift*, voluntarily given and received on both Sides: 2. The Pretence of Reprials of Equivalents, can't possibly have the least Room amongst *Presents* and *Gifts* freely interchang'd on both Sides: 3. There was a considerable Distance of Time and Incertainty of any being at all between the 1st and 2^d Present of the said Books, and consequently there could not possibly be any Reference or Dependence, tacitly or expressly of the one upon the other in any Respect; only as there might possibly be a 2^d Present afterwards, and a 2^d Requitul or Reward after the first: 4. That Stoppage or Detention of the said Books

Books can't possibly be justify'd under Pretence of having the *good Intention* of returning them, or paying, or gratifying for them sometime or other at the *Detainer's* own Leizure, or when he has little or nothing else to do; for such arbitrary Delayings and puttings of, may be and often is the utter Ruin of a poor Author with his indigent Family, who want's the present Subsistence; otherwise he should have no Occasion to put himself to that Confusion and Trouble of presenting his *Goods*, as it were from House to House, were it not for a little ready and speedy Help and Assistance, in Exchange for his Learning and Publishing: 5. That Stoppage or Detention of the said Books can't likewise be justify'd or maintain'd under Pretence of any Bargain or Bargains, Covenant or Covenants, either express, or in Law, or disjunctive, copulative, joint, severall, inherent, collateral, affirmative, negative, mutual or reciprocal, personal, real, distinct, tantamount, or by any Construction of any special or general Agreement, Covenant, Bargain or Convention. 6. Stoppage is no Payment nor legal Reprisal: 7. In Fact, I am almost utterly ruin'd with my poor Family by those very Stoppages, Detentions, Disappointments, and Loss of Time and other Buisness, being kept in Delays and Hopes from Time to Time, as aforesaid. Tho' indeed the foremention'd C—gan's Stopping and Detaining of the same sort of Books and Prints, publish'd in Honour and Praise of himself as well as of King, Prince and Government, was still more Barbarous and inhuman, by reason 'twas the first *Present*, and never got a Farthing from him, before or after; tho' he promis'd I should have them again, but *damn'd* afterwards, that he knew nothing of me or my Books or Writings; and his Brother

ther the Coll. would neither know me (tho' I had taught him at *Dublin* formerly to read *English* and *French*,) nor speake to his haughty Brother, surfeited with the *Flesh*, *World*, and the *D—l*. All such are far worse than the *unjust Judge* in the Gospel, *Luke* 18. 2. to the 9th, with whom I shall leave them to the *neverdying Worm*, and never-ceasing Scourge of the *Forum Internum*, ubi *Psalteria Ditis exagitat pernox & perdia mentem &c.* But I must take for my Theme and Task, *Luk* 18. 1.—
 Πάντοτε προσεύχεσθαι καὶ μὴ ἐκκαθεῖν.

I can't chuse (now I am upon the fatal Subject) but make one Observation or two more upon the various *Rencontres* and *Adventures* I met withall, in presenting my Books to those I could any ways heareof, that were in the least likely to accept of them, for their own Information or Improvement sake, or for the sake of the *Noveltie* of the Present, or for the sake of helping a poor Scholar, or for the sake of *Vanity* and *Ostentation*, which most People are subject to, that have a Mind to appear great, or more wealthy or learned than others: Accordingly some Parsons as well as other Persons wou'd call and hollow to raise the whole House and *Posse* of the *Domesticks*, to raise a *poor Crown*; at last, all that Flutter end's in sending *Jack* or *Tom* out to change a *Guinea*, and then 'tis reckon'd over half a dozen times before the fatal *Crown* can be pick'd out, which must be taken, as 'tis given, with all the Parade of *Almsgiving*, and so to be receiv'd with all the active and passive Ceremonial of Mendication and *Alms-Receiving*; as if the Books, Printing and Paper were worth nothing at all, but, on the contrary, as if it were the greatest Charity in the World for them to touch them, or to let them be in the House;

House; for, *I shall never read them*, say's one of the five Shilling-piece-Chaps; *I have no Time to look in them*, say's another; 'tis so much Money lying dead or quite lost, say's a grave Dean, *My Eyes being so bad*, say's the same, and a Bp, that *I can scarce read at all*. *What do you want with me?* Say's another, Sr. I presented you the t'other Day with some small Books of my own Performance, call'd the *Athenæ Britannicæ*, being the last Part publish'd: I don't want Books, say's he, take them again; I don't understand what they mean, say's another; the Title is very plain, say's I, and they are writ mostly in *English*. However, I'll, say's he, give you a Crown for both the Volumes, tho' they 'll signifie nothing to me: They stand me, Sir, in more than that out of Pocket, and 'tis for a bare Subsistence I present or sell them; how shall I live then Sir, pursue's I: I care'nt a Farthing for that, says he; live or dye, 'tis all one to me, continues he very charitably: Then I must, say's I, take the more Care. Dam my Master, say's *Jack*, 'twas but last Night, he was commending your Books and Learning up to the Skyes, and now he would not care if you were a starving before his Eyes; Nay, he often make's Game at your Cloaths, tho' he think's you the greatest Scholar in *England*; I could no more do so, continues *Jack*, than hang my self; If I had but a Shilling in the World, I wou'd carry it five Mile to a poor Author, whose Books I esteem'd or read. Did you present me again with any printed Papers or Books? Say's a grave Judge, Yes, an't please your Honour, at such a Time: I thank you then, said he: But I am poor, said I; I can't affoord to give them Gratis: I have other Poor, say's he, of a longer standing Acquaintance, than you: You have bid me come again,

again, Sir, for this 2 or 3 Months from Time to Time, and said, you would gratify me for my Present of Books and my Trouble: Besides, Sir, I oblig'd you first with an Equivalent for any Generosity you should favour me withal, said I. You shall have them again, continue's he, as soon as I can find them; when will that be, says I? I don't know say's he, I don't know whether I have them or no, pursue's he again, till I shall have Leisure enough and nothing else to do, to look for them amongst my Papers and Books: Your Study is not so big (cry's I to him, going away) but that you may easily know whether you have them or no. At that, his pert Clerk starting up, What do you bring your Pamphlets here for, then? says he; must you be pay'd for every thing you bring? Yes surely, reply'd I; 'tis my Livelyhood: Are'n't you paid for every thing you do for your Master? I do assure you, continues I to the Clerk, If you don't get me my Books again, or a satisfactory Gratification for them from your Master J—ge, I shall bring an Action of *Trover* and *Conversion* against you, for all your being a J—ge's Clerk in chief: For I can prove the Delivery of them to you. I wish you had not brought (says the Clerk) your Pamphlet-Presents here, and that I had not taken them in, to have all this Plague with them. I wish so to, say's I, but now 'tis too late: I am sure, I had the greatest Trouble to come after them here, and running to K—n, and then more then once sent back again to wait at the Chambers for an Answer, such as was given by Oracles of old, and *not* by a J—ce in chief &c. Thus I go on, plying at Cross-questions with the World and the World with me, as if I lay under an ill Tongue, or that Father *Peters*, or *Placidia*,

or *Vander Dale* had respectively bewitch'd me, or laid a Spell upon my Books, and all my Endeavours for an honest Livelyhood: For I seem still to daunce in the some endless Circle of *Labour in vain*; being oftentimes forc'd or tempted to petition and address both *Jew* and *Gentile* for a little Aid and Assistance, to preserve oneself and one's poor Family from Starving, and that oftentimes to as little Purpose as *Hudibras* apply'd to the C—gy, whose Cause while he eagerly sustain'd with his Pen, he was abandon'd by them, and so ruin'd his own, even so as to dye a Beggar in an Ale-House: See *Dryden* in his Preface to his Opera call'd *Paradise Lost*, & *alibi*. &c. But the contradictory Conduct of Lawyers, Physicians and Parsons, as to my Books and Labours, even surpasses the Sorcery of all others, if possible: For they like the Books and do not like them; they like them for nothing, but do not like to pay for them: They wou'd feign keep them, but then they wou'd not willingly give any thing for them: Or else, they wou'd willingly buy them at some small Under-Rate, but not pretend to gratify the Author generously for them, much less encourage or helpe the Author, tho' he were a starving, &c. But the grand Sorcery of all is, that Learning, which is the greatest Ornament and Advantage in and to another, is turn'd to the Disadvantage of, to, and in the Author of the *Athenæ Britannicæ*: For, 'tis no wonder, forsooth, say they, he is an extraordinary Scholar, since he had the greatest Part of his Education among the *Demons* call'd *Jesuits*; and 'tis more than suspected, that he was *one* of them, once himself, or else a Priest, Fryer, Monk, or what's the same thing, a Devil in Disguise; or at least his Conversion

version from Romanism to *English* Conformity, is more to be suspected than the Profelytism of ABp. *Parker*, Bp. *Andrews*, *Chillingworth*, Bp. *Croft*, the late D. of *S--y*, E. of *C--n*, Ld. *T--m* Sr. *John S--y*, or any other of the old or new Converts from *Poper*y, who had great Names, Luck, Interest or Estates: For, he may go back again and be absolv'd, according to Dr. *Snape's* Catholick Dispensation in his Letter charitably writ in behalf of Father *Pillioniere* to the *French* Fathers of his Society. But this is such a Piece of suspicious Witchcraft, and jealous-pated, ill-natur'd and malicious Sorcery, that's calculated for a Spel to expell even *Cain* from the *Land of Nod*, and to reduce him to his original Punishment greater than he could beare, stamp as a Mark upon him, lest any finding him, should kill him. Gen. IV. 13, 14, 15. In a word, such savage Yawnings and Jealousies are profane enough to dogrel the very *Sanctuary*, and to fly-blow the *Gospel*. Therefore, to conclude at present the doleful *Dirty* of the Uncharitableness of some of our *English Protestants*, I'll only take notice once more, that nothing can well be thought more dismal and fatal for a thorough-bred Scholar and Profelyte-Author, than the unavoidable Necessity he finds himself in, not only to keep Company with vagrant pilfring Beggars at Doors, as well as with *Felons* in Disguise, Mumpers, rascaly Foot-men, profane Coach-men, baring and staring *Latinizers*, mad Bedlemits Let-loose, and such like Myriads of Scoundrels and vulgar Herds, but also are often forc'd to apply themselves for some little Help and present Assistance to keep them from Starving with their poor respective Families, to apply themselves (I say) with other new-modell'd Odes and new-

vamp'd Addresses (of the same Size and Aspect with the plumbean Lesbian Rule, or the Delphick Sword, or *Janus's* two Faces) to all Gentlemen Strangers, Jews, Armenians, Russians, Moroccornist-Envoys, or even to Papists of all kinds and Countrys, tho' ever so much our implacable Enemies, especially to our Protestant-Converts, who are nevertheless often compell'd in that Mendication-Necessity, to content themselves with the Constancy and Sincerity of being *Protestants in Disguise*, as they had been formerly *Papists in Masquerade*. Φεῦ τῆς εὐνοίας. Ἀντιρρήτικὰ καὶ εὐκτικά. *Quam ferram καλῆμαξευομένων reciprocare pluribus non placet* : Ἄλλ' εἰς ἐλεγχον καὶ ἀναλεσπῶν ἢ δόξουμένων χειραγῶν. For what good Christian could ever take an Offence at any one's Offering a Present of Books or Writings of Learning; or that wou'd make it any Difficulty or Trouble to return the Books and Papers again with some Share at least of good Manners, in case he did not like to have, or keep or buye them with some Generosity or Civility: But in stead of any such Christian Return, a certain young noble Ci—yman told me very despotically he wou'd not give me my Ode (made upon him and his Family,) nor any thing for it; but bid me get me gon about my Buisness; and forc'd me to rehearse his Tyranny (tho' he was then abetted therein by another bulky Reverend Head) to Skyps, Mumpers, and Belchers (who live by Lying and Preying upon one another, as well as upon others) who to compleat the Catastrophe laugh'd at him and my self to Scorn: Yet some of those idle Vagrants could say, that it was a strange Degree of the *Decay* of Christianity amongst the Ci—y, not only not to relieve a poor Scholar, but also to force a way from

from him the legal Instruments of his Livelyhood ; tho' he had so much Conscience or Shame or Fear of the Law as to restore me my Books again. What strange Degeneracy is there in some Families ! Some of his Ancestors, and particularly his Father, were some of the most noted Noblemen in *England* for their Justice, Equity, Mildness and compassionat Condescension in helping the Poor of all Denominations : His Fathers Memory will ever be in *Benediction* amongst the *Poor*, whose Petitions he wou'd carry into the Privy Council, even when all the other Members had refus'd. *At quàm dissimili momenta sub astro, hic pater, ille puer sortitur ! Cujus avos, laudumque acies interrita soles non tulit, arcetur tabulis inglorius hares. Quæ genus & proavos jaclant præconia manes, damnabit Minos furti rea ; improbus urget qui cerus atavorum alienaque pabula carpit deses, & invitis arcessit nomen ab umbris.* Me thinks his *Laico-clerical* Pride should have made him a Scorn'd to seeme in the least to like any thin ; of mine, and much more to become beholding to me for my Poetical Strains : And much more should he have thought it beneath him to admire any thing of my Performance, by a forcible *Trover* and *Conversion* ; had not his ill Nature been blacker than his Caslock, and his *Spirit* more *Plebeian* and vulgar than what animated the fore-said vagrant Crue of Rhymers, Ballad-Singers, and mumping Poetasters, who cry'd Shame of him : Yet one of those Gentlemen Lyars and Devourers of one another as well as of the Publick, by the sly hypocritical Artifices of his *Puns ambiguous and Conundrum Quaints*, wou'd needs persuade me to let him find me out better Patrons for my Books, Odes and Manuscripts : And truly, I was so innocently credulous, as to give him some of them
from

from time to time in his own Possession, for to carry to the Lord knows whom; and liv'd upon me as well as upon my Writings and Mss for near upon 3 or 4 Months, tho' he saw, I and my Family were ready to be starv'd ourselves, yet he went on feeding himself & us very plentifully with his daily devouring Lyes and voracious Puns ambiguous and Conundrum Quaints; till at last truly, he was for leading me to make Odes upon *Papists*, *Jews*, and *Gentils*, as he had *rhym'd* them himself, and tun'd with them at Mass sometimes as he said, even to the cruzing of the Embassadors themselves; tho' he pretended to be a Low-Church-University-man: His chief Talent lay in Lying and Hypocrisy, with some small smattering of *English-Fee-Rhyme*, and to get Letters to be writ in *French*, *Dutch*, *Spanish*, and all other Embassadizing or Merchandizing Languages. To such cursed and venefical Company of Hellish Lyars was I doom'd by the Avarice of Booksellers, and Stinginess or hardhearted Cruelty and Barbarity of Patrons.

But the most inhuman and implacable of all, I found the Gentlemen of my own Country, who should have pittied my Case most, as well as known it best, how much I had suffer'd from my own Relations, for my Conforming to the Church and State of *England*, as by Law establish'd. Except the present Ornament of *Wales*, Mr. Baron Price, my compassionate Contryman and Patron.

See the *Poor Caitif*, containing many Treatises, MS. in *Bodleian Vatican*, 8vo. A. 35. R. *Barnard's Christian*, See to thy Conscience, in 8vo, Lond. 1630. *Alex. Barclay's Stultifera navis*, or the Ship of Fools, in 1570. Heaven and Earth reconcil'd, in 4to by *Th. Adams*, Lond. 1613. The Devil's Banquet, *ibid.* The Gallant's Burden, by *Th. Adams*,

Adams, Lond. 1612. The White Devil, by Thomas Adams, Lond. 1613. The Black Devil, by the same, Lond. 1615. Mystical Bedlem, by Th. Adams, Lond. 1615. The two Sonnes, ibid. The Sacrifice of Thankfulness, Lond. 1616. with other Sermons of the same Th. Adams &c. Jo. Astley's Art of Riding, Lond. 1584. J. Banister's History of Man, in 4to, Lond. 1578. The Philosopher's Banquet, by W. B. Esquire, in 8vo Lond. 1614. Char. Butler's Treatise of Bees. Oxf. in 8vo, 1609. Nichol. Byfield's Patern of wholesome Words, in 8vo, Lond. 1618. with his Cure of the Fear of Death, ibid. Gervasius Babington's Works, Lond. 1615. Sebast. Benesfield's, the Haven of the Afflicted, Oxon. 1615 Richard Barnes his Works, Lond. 1573. Paul Bayne's, the Christian Garment, Lond. 1618. A Summons to Judgement, by Th. Bamgh, Lond. 1614. John Bradford's two Letters for Men afflicted in Conscience, in 8vo, Lond. 1613. Bread and Milk for little Children, MS. in the Bodleian Vatican, A. 11. about the Astrolabe, 8°. A. 41. & 8°. B. 8°. MS. The Figure of Four, by Nic. Breton, Lond. 1615. The Good and the Bad, by the same N. B. in 4to, Lond. 1616. Jo. Brinsley's, The true Watch and Rule of Life, in 8vo, Lond. 1615. Great Brittain's Mourning-Garment, in 4to, Lond. 1611. Great Brittain's general Joy, in 4to Lond. 1613. Hortensius Baptista De Universitate rerum. Rom. 1594.

Hugh Broughton's, *Translatio Epistolæ Hebrææ quæ Judeo respondetur*, in 4to, and of *Melchisedech*, 4to Lond. 1591. *Oratio Græca ad Genevenses*, Mog. in 8vo; 1601. per Hug. Broughton: And Epistle to the Nobility of England, in 4to, Middelb. 1607. and our Lord's Familie, *Amsterd.* 1608. & *Epistola Græca Genevensibus*, ibid. Richard Bruce's Life and Death of a Religion, in 8vo Lond. 1605. *Moria*

Ence

Encomium sive Stultitia Laus, per Erasmus in 12. Amstel. 1685.

There's lately advertis'd, it seems, the Publication of a Book, intitl'd *The English Poetaster*, in 8vo, pr. 2 s. 6 d. wherein 'tis say'd to give an Account of 2 Journey-men Weavers, 2 or 3 broken Excise-men, 3 University-Postmasters, with several others of the same doubly bewitch'd Vagrancy that set up for *Latin* Pedlars, Hawkers of Rhymes, Traders in old Papers and Parchments, and Solicitors in all sorts of Poetry and learned Mss. One of the weaving Poetasters deal's only in *Latin* Verse, and a little of *Roman* Prose; which he buy's, borrow's, travestie's, plagiarizes and patches up again, without any Art or Understanding at all, unless it be to pop in, the Name of the occasional Patrons, *Toties, Quoties*, to fit any Size of Body's or Characters, as the *Poetick Slipper of old*, was quadrated to any Foot or Feet: He deals chiefly it seem's, for his *latinizing* old Ware, or Mss. with the Librarians of *Morefields*, Pamphlet-stawls of old Books, and poor Ushers and Head-Form-Boys in some of the *Free* or other Schools in and about *London*. He pretends to have learnt his Art of Poetastring as well as that of Weaving in *Cumberland*; but his Knack of staring Haring and Lying with frenzical Impudence, is, what he is said to be mostly noted for. The t'other Poetastring Weaver is one of the *Est-Angles*, and having been disturb'd in his Brains, come's up to Town, and in some little Time after, trade's for himself in *English* Poetry, upon Buryings, Weddings, Place-Advancements, Returns, Departures, the Ecclesiastical Topicks of Lent, Sacrament, or Fasts and Festivals, with other such like popular Occasions and Anniversaries; which he traffick's for, and holds

holds forth in any *English* Rhyme, or Acrosticks: He sets various Names upon different occasional Addressees, and send's other less experienc'd Mechanick Poetasters, for an Answer or Return, to the respective Persons so address'd: And indeed he may fairly enough put any Name to his rhyming Petition; for the Mettre as well as the Matter is bought, or borrow'd, chopt or chang'd, either from poor or shamefac'd Poets, such as *S—le*, *G—y*, *Cave*, *K—t*, or even their Master-Printer, *P—r*, who in reality deal but by Whole-Sale themselves, as the Weavers and the Excise-men do by Retaile with the said rhyming Piece-meals; who sometimes joyn their Stocks of Packets as well as of Impudence, and so go Shares in the Cheat, till they cheat one another with the same Freedom of Baseness and Frenzy as they impose and prey upon others. But none of these Poetastick Traders come any thing near, according to the foresaid Book, to the abovemention'd Academick Servitors or Demy's: whereof two be profess'd *Irishmen*, and the t'other a suspected one; as well as his Wife; tho' he talk's extreamly of an *English* Gran-mother, amongst the *Trinobants*, but not a Word of his Mother, Wife, nor Father, whom he own's to be shercking and shuffling up and down the Town: He say's he was for two Years in a *North-Country-Colledge* of the University, but pretend's openly to nothing of *Latin* or Learning, except a little of the Rhyming *English* Versification, which he endeavors to improve in common Conversation with his Puns ambiguous and *Conundrum-Quaints*: But as for underhand Designings, clandestin Overreachings, hypocritical Countenances, undermining Divings, and Pryings into all People's Acquaintance and privat

Interest, and for Watchings and Preyings upon all the Advantages, that he can possibly skruce himself into, tho' it prove ever so much to the Prejudice or Ruin of those that first usher'd him in; and lastly for ready extempore coyning and hypocritising Myriads of Lyes, he is made in that Treatise to surpass all his Fellow Poetastring Mumpers, by innumerable Degrees, tho' they as well as he live by Lying chiefly as well as upon Preying and Devouring one another, as well as all others they can any ways shuffle, sherck, skringe or sneak into their Acquaintance and Interest, for to pyrate or dragoon all away before them. 'Tis true, the same Author seem's to be of Opinion, that the foremention'd two Brothers of the *Irish* Academicks, come up very near the t'other in all those clandestin Practizings of the undermining Works of Supererogation-Idleness, and Senseless Vagrancy with the doubly bewitch'd Sorcery of Folly and Self-Destruction, under Pretence, forsooth, of Poetastring Scholarship or forg'd Recommendationaries: And one if not both of those Brothers are strongly suspected to have forg'd their Pretensions to Sacerdotal Orders; under the Colour or Cloak whereof, one or both of them got a great deal of Money from a noted Counsellour at Law, who left off that Buisness to get more by turning Treasurer to Societies of Charitable Uses and Reformation of Manners; who likewise pretend's to stand mightily upon strong Recommendations; but those *Irish* Cruzers were caven with his High-Church Preciseness and haughty Politicks; for, they made occasional Conformity-Use of that *Latin* Maxim-Cheat; *Ut possis melius fallere, sume togam.* There's another *Latinistical* Cruiser, who was formerly a Serjeant in the Army, a little dapper

per Fellow, and dresse's neat and clean, and speaks *Latin* much better than any of the foremention'd Poetafters and Mumpers: He cruze's clean off Hand in the open Street, as well as the Gentry in Coaches passing by, or stopping, in the Road, Town, or Country: He pick's up by that Method, 4 or 5 Shillings a Day, very often, and sometimes more. But our Author further observe's, that not one of those Poetastring Cruzers or Scholar-pretending Mumpers, but are often accus'd by their own Wives and Domesticks as well as by their Fellow Sharpers, in some of their angry *Modes* and *Tenses*, of far worst things, and even of flat Felony or *Supercherie* &c. That Book is dedicated to one Dr. Botterel, alias, Sower-Bottel, filled with nothing but flatulent Verjuice; as also to Dr. Plum-barren-Crab-tree, and to one Dr. H—se or H—se, alias, *Insulsus*; and to Dr. Degenerated from the *Harveys* and to Dr. Gibbo-Bubo, &c. 'Tis very comical: for the same Dedication goe's still on to address itself to poor old Dr. G—y by Name, Nature, and *quoad cetera* superannuated: The next is young surly Dr. W—s, as little in Brains and Practice, as in House and Person; having also but a very little Share of good Manners as well as Learning, which he want's, it seem's, as to all the Degrees of laudable Hopefulness: For he and Dr. P—y (a Lumber-Pye) with the Mechanick Dr. C—dge, always want Recommendations; as old Women do *Spectacles*, e're they can read *Latin*, or understand hard or well-study'd *English*, or even hearken to well-educated Humanity, and much less to Christian Civility: But G—ll Dr. (say's the Dedicator, *ibid.*) and Sh—ll, Dr. would scarce so often have fall'n into that Distemper of ill Breeding and jilting Shiftings of pretending they had

not Time nor Leasure to read *Latin* and Scholar-like *English* Physick, were not they very often scar'd out of their Bed for to prescribe or administer veteranarian Physick to one or other of their Horses; which indeed are proper Patients for their Breeding or Understanding. The 2 Turner-Mechanick Doctors turn'd so often from their original Punning of Pharmacy, that they at last would need's turn to be *harum-ftarum* Prescriptionists, for the better picking up of the running and turning Fee-Penny. To those Squeeze-Farthing and hoard-penny *Ignoramus* Doctors is added *Wel—d* or rather *Evilsted*, or, *Ilfstead* Doctor, who is said there, to know as much *Latin* as he do's of the Arabick *Rationale* of Physick, and of both as much as will serve the Turn of Patient-hunting and Fee-mumping. There be several more of such like doctorizing Centaurs of the surly and savage *Thesalian* Breed, that are recommended there by that Author of the *English* Poetaster-Pamphlet, as proper Patrons for the poetifying Mumpers to address themselves to: Since both the Medicasters and Poetasters have the like Share of little or no Learning; and both live by Lying, Roman-cing, and Talking like Apothecaries; who with the *Ignoramus* S--ns, are said to be deriv'd for the most part from the same barbarous Centaurian Race, as well as the foremention'd collegiating Doctorizers, who generally pretend to be Strangers to Learning in Distress, and to know nothing of poor Scholars in their Necessities, and consequently stand upon authentick Recommendations, e're they part with a Farthing for the occasional Support or Relief of the *Unfortunate*, tho' with ever so much Learning; but were they call'd to a rich Patient, were he a Devil incarnate, they would
never

never ask who he is, or require Recommendations, e're they go to work with their *Igaoramus* Practizings, in hopes of receiving their extorting Fees or Bill-Customs, &c. Thus the poor Author go's on, battering his Brains against those *Centaurian* Rocks and *Marpesian* Animals, threatening them with the ineluctable Fate of the 5, 6, and 7th Chapter of *Mathew*, as their inevitable Forejudgers in the Grand Elixir-day of the Resurrection-Cure of Body's: But that poor Gentleman might as well pretend to wash a *Black a More* white, or preach to the Damn'd, as to pretend to meliorate those Medicasters or Poetasters, or even to cure them of their Epidemick Plague of Lying and Deceiving, as he words it, in Apostrophyzing to himself. Of *C-ch* Dr. he observe's that there be several Colliers endow'd with more Learning as well as with more Breeding than his surley Doctorship.

To those Collegiating Medicasters might be added, say's the foresaid Author, several others of the same churlish Crue of the ancient Brutish medicastring Centaurs, especially most of our S--ns and Ap--ies, who seeme to have no Manner of Notion of common Humanity in communicating to the Necessities of others, much less any Practice of any Christian Contribution to the Wants and Penury of Learning in Distress: For, what have we to do with the Needs and Indigencies of poor Scholars? Say they: We don't want any such antiquated Learning out of old musty Books, quite out of Use: We are in a surer and easier Road of a new-er Method, without all that Trouble and Cost, for any Quotation or Objection or Instruction out of such ancient Authors or Bookish Histories of any kind, &c. to this ignorant Shift of flatulent Niggardliness and unchristian Selfishness, our Author
answers,

answers, first, that the very Law of Nature obliges all Rational Mortals to help one another; 2dly, That the Law of Nations imply's an universal Injunction to assist those that conform to their Constitution or betake themselves to them for Succour: 3dly, That the *Bonds of Peace* and Essentials of Christianity do command and require us to *do good* unto all, according to the utmost of our Ability and the Extent of the Capacity of the Indigent, especially those of the *Houſhold*, that is, to the *Poor Learned*, who contribute to the *Cultivating of the Mind*, in some or any of the several Degrees of the whole Duty or Rationality of Mankind, improvable in or by the respective Parts of Scholarship. 'Tis true, add's the same Author *ibid.* most of those medicastring Centaurs, with the rest of the ignorant Animals, that wallow in their brutish Muck and Wealth, would willingly take and fleece from a poor Scholar or indigent Author all their Papers, Books and Manuscripts from them, but then those envious Brutes, and inhuman Centaurs and barbarous Niggards, would give little or nothing for those Instruments of Learning, tho' ever so extraordinary in their kind; and then those Savages take the barbarous Delight and tyrannical Pleasure, or rather brutish Cruelty to laugh and scorn at the poor Scholar, or Author's Poverty, and think with more than infernal Envie, that 'tis their Interest as well as their Plutonian Diversion, to make or keep those poor Scholars or Authors still more wretchedly needy and more miserably indigent, by taking and keeping those only remaining Instruments of their Learning as well as the sole *Remains* of their Livelyhood, or rather miserable Starving. But those illbred Medicastring
Savages

Savages of all kind, do neither *know* better, nor will they *learn*: Their Understanding and Learning seem to be conjur'd within a *Circle*, and there *lamiously* confin'd by the, never unbewitchable, Sorcery of Fancy and Conceit: So as never to come out nor go beyond the Circle of ignorant Conjuratation or conjur'd Ignorance, to which they seeme to be *climatically* doom'd and condemn'd, according to their unquestionable Charter and Privilege of Liberty and Property for not to advance or alter their limited Constitution of the confin'd Circle of their *ne plus ultra* Learning by Prescription, not to surpass their *late* Forefathers in the new-old Circle or customary Method of little Theory and a great deal of Empyrism, or Trading, not for Learning-sake, but only for what is barely sufficient for necessary Practice alope. The same Author in his foremention'd Pamphlets, inscrib'd the *English* Medicafter and *English* Poetaster, lastly observe, that tho' both those collegiating and colloquing Doctors Ap—ies, S—ns and At—ys or S—rs of all kinds, are not only villainously given to the covetous Scraping and avaricious Raking of Pelf together, but are abandon'd also to the base scandalous Cacoethes of Lying, Deceiving and Overreaching, as well as most rich Men, Traders, Dealers, and Satrapists; and that of all them are the fatal Occasion andal most the unavoidable Cause, that doom's and cursedly necessitate's the said poor Authors, Poetasters and Mumpers to that infernal Custom and Practice of living or passing away their Life-time by eternal Lying and Cheating one another as well as others: For how can those poore Wretches well chuse but lye, when they hear the Grandee P—affirme that he had seen the thing before, tho' it did but just then come out of the Press; or
when

when they hear the Satragist M—mer, pretend to lead a poor Author or Poetaster, till he has got every valuable thing that he has of Books, Poems or Mss. with telling him from time to time that he must speak to him another Time more at large, and so make *half* serve for Presents of twice the Value of the Pittance he gives, which is twice also yearn'd and deserv'd by continual Waiting three Weeks or a Month or more, amongst Footmen and all sorts of Beggars and Cheats, to whom a poor Author becomes at last as well known, as *Fellons* or Pickpockets be, to one another in *Newgate*, by the continual herding with them at the Doors of these Grandees, who had better by far, immediately return or leave the Present of Books, Papers or Odes, than to make a poor Author be doubly bewitch'd and ruin'd by that diabolical Acquaintance of Poetasters and Mumpers, with the rest of that unhallow'd *Doorkeeping* Company of profane Savage *Reverse* of the rational Part of Mankind: For, even when they exercise their natural Faculty of Cheating and Lying, 'tis impossible for the best Head-Piece in Europe, to prevent their cheating one; because they'll lye and act things even against their own Interest, provided they can have but the infernal Satisfaction of Cheating or doing some Mischief to another: Nay, those Doorkeeping Herds take it for their Maxim, not to do another the least Kindness, tho' they might reape themselves ever so much Advantage by it. Such is the irrational Brutality of most of those uneducated mischievous Animals, call'd Footmen, Coachmen, Houseporters, Poetasters, Medicasters, Mumpers, Appries, S—ons, At—ies, Sol—rs, and such like Beasts of Prey, who as willingly exercise their several tremendous Talons and Talents of Lying, Cheating, and Imposing upon one another, as on any one they know or ever heard of, or ever so great a Stranger to. See the *Oxford Fly*, or the *Beggar's Fiend*, in 8vo Lond. 1700. pag. 53.

M T L E S D A V I E S.



A
DISSERTATION
UPON THE
AUTHOR and OECONOMY
OF THE
Latin DRAMA,
INSCRIB'D
Pallas Anglicana,
SIVE
*Heptarchia Liberalium Artium
& Scientiarum.*

ACCORDING to the Title and
Intent of the ATHENÆ BRI-
TANNICÆ, of representing va-
rious Writers and Writings in
Manuscript, as well as those already
in Print, especially those of the les-
ser Size;

The following Play is exhibited intire; which
is said to have been wrote by one Sir Christopher
Perkins

Perkins, a Profelyte to the Church of *England* from that of *Rome*, in the latter End of *Queen Elizabeth's* Reign, or in the Beginning of the next; of whom more hereafter. The Design of the Play seems to have been, to draw a Scheme of an *Indulgent Concord* between all the different sorts of the separate Ways of Worship and Devotion amongst Protestants, particularly here in *England*, with due Respect and Subordination to the National Church. by representing the true Causes of the Differences, and the true Method of allaying them, as well as the true State and Frame of the several Misunderstandings of those Separatists and Dissenters about Religious Ways of Praying and Preaching then in *England*: Which in those Days were much at one as they stand at present: For as they were call'd then in general by the Name of *Puritans*, so they are known now by the common Denomination of Dissenters; who always, under what Appellation soever, laid claim to four Degrees, at least, of refin'd Purity in spiritual Conceptions and Exercises, or Experiences, one above another: As the Independants pretend to refine upon Presbitery (as that did upon the Church) and the Baptists upon them both, while the Quaker puts a higher Claim to religious Purity above them all: So in that green Season of the Reformation, the Puritans, with all their different Classes of Baptists, *Brownists* and Familists, were often troubled with such extatical Fits, that dash'd them often not only one against another, but also were like to have dash'd one another's Brains out against the Church of *England*, which seem'd to have all along labour'd under some Difcrasy of its own Body; two of its considerable Members exuberating into that of Comprehenders, (who stood in for a supplementary Reformation,

in voto, tho' upon the same Foot) and into the Ex-
 crefcency of Non-Subscribers or Non-Jurors, who
 stood out for a fresher Model of Reformation; such
 as the late Suffragan of *Thetford*, and his Official,
 Mr. *Lesley*. But for all those Tempests and Storms,
 that seem'd to threaten the Church of *England*
 with dreadful and doubtful Dangers, the Church
 stood upright like an unshaken Rock, as 'twas fore-
 told, by its *Divine Founder*, in the Gospel; tho'
 the Jesuits, Papists, *Arians* and *Socinians* did throw
 in, all the Bones and Apples of Discord; casting con-
 tinual Fuel into the Fire, already kindled between
 the Church of *England* and its fretful and impatient
 Members, and its more menacing and frightful
 Neighbourys; yet the Church of *England* still con-
 tinu'd a Mother to her untowardly Children, schis-
 matically inclin'd within and without her Bowels,
 by coming occasionally into a seasonable Temper
 with most of them, so as at last to grant them, in
 a great measure, their long wish'd for Tolleration
 or Connivance: And she shew'd herself to be the
 Gospel-Rock, by seasonable Discoveries and Disap-
 pointings of the Popish and Fanatical Rebellions,
 and condign Punishment of the Arch-Jesuitical
 and Schismatical Contrivers. Wherefore it may
 be said of the Church of *England*, that her

*Tectorum apices, acroteriaquæ Astris
 Inserta, invidiequæ omnis fugentia telum,
 Suspexere noti, nubesquæ agnovit Olympum
 Cassa tuum. Tentans ergo fundamina ventus
 Flexit eò brumæ furias & Petra reperta est.
 Petra, cui rapido nec turbine concitus aether
 Officiat, quam dimoveant statione nec audax*

*Terrarum tremor, horrissonis nec fluctibus undæ,
Nec vento quæ saevierint magis & magis æstus
Undosi fremitu, rerum seu freta ruinis
Agmina seclorum, portæ seu robur Averne.*

So that according to Sir Christopher's Notions, the Church of *England*, to obviate the bad Effects of such Convulsions in it's own Bowels, was to look upon the Dissenters, as so many religious Orders of the same Protestant Reformation, following some different Rules of Preaching and Praying, as the Popish dissenting Orders of *Discipline* pretend to, in respect to their National Churches, without, at least any great, open Breaches or Ruptures of communicative Union.

Accordingly he represents, under the Name of *Rhetorick* or *Eloquence*, (the most leading and governing of all the liberal Arts and Sciences) the National Church of any Country, especially that of *England*:

And under the Name of *Musick* (another of the liberal Arts and Sciences) is Hyeroglyphiz'd the Protestant practical Harmony, which the moderate Low Church Party seems to aim at between the Churchmen and rigid Protestant Dissenters.

The next liberal Art or Science is *Astrology*, which allegorizes the discontented Schematists of all States and Churches; such as Jacobites, Non-Jurors, Non-Subscribers, Remonstrancers, &c.

Geometry exhibits the Presbyterian and Calvinistical Genius among Protestants, with the Romish regular Clerici, Cannon Regulars, Theatins, Oratorians, Seminarists, Chapterists, &c.

The Allegory of *Arithmetic* he will have to re-exhibit the Independent Congregations and Societies of Protestants, and the Thomistical and Scotistical

cal Schools and Preaching Orders of Dominicans, Franciscans, Minims, Trinitarians, Augustinians, and Carmelites, among the Romanists.

Under the Analogy of *Dialectica*, or *Logick*, he indigitates the Anabaptists, Rosacrusians, Capucins, Nominalists, and such like gross and mean Elementary Professors in all Churches and States.

The *Hierologypick* of Grammar is to represent the Popish Monachism and Quetism, as well as the Protestant Quakerism, who seem to stick close for the due joyning of a certain set of Words in a rigid Grammatical Construction of Persons, Moods and Tenses, or such like Rudiments.

Art Magick striving to be one of the liberal Arts and Sciences, represents the Genius of Jesuitism and Popery here in *England*, where they aim not only to be upon an equal, or even a superiour Foot to our Protestant Dissenters, but also strive with all their Black Art to be such a vital Part of our *Britannick* Constitution, as to contrive all along indefatigably and implacably to impose upon us a King of their own Sentiments and wicked Purposes, with as much unalterable Resolution as the *Turks* are naturally born with, continually hoping to impose their *Mahometan* Yoke on the Enthraldom of Christendom.

The Genius of *Discord* is represented by the undermining Audaciousness of Arians, Socinians, Atheists and Polytheists.

The *Prologist* and *Epilogist* represent the whole Course of Literature.

Under the Name of *Calydora* (lately martyr'd) is represented Christian *Concord* (too often sacrific'd by all) with neighbourly Friendship and brotherly Love.

The River *Thames* is the Representative of *Great Britain*, which complains of the Disorder it lay under

der by reason of different Pretensions of the several National Parties, arising from the Death of *Calydora*.

Lastly, *Pallas* represents the ROYAL FAMILY in the *Protestant Line*, which, with amicable Sovereign Authority, composes all Differences of Parties, and re-unites the principal Parties of *Great Britain*, to the eternal Confusion and Exclusion of it's implacable and hereditary Enemies, the Jesuits, Papists, Arians, Socinians, Deists, Atheists, and Polytheists.

As to Sir *Christopher*'s Characters, they seem obvious enough; only the Emblem of *Geometry* being apply'd to Presbytery, and the visionary Romists, may seem too great a Favour; but that Complement will be much less'n'd, when we consider that those Protestant Religionaries and Popish Sectaries are apt to take most of their own hot Imaginations and warm Fancies for little less than Geometrical Demonstrations, and accordingly stand as stiffly for them with proportionable Mathematical Obstinacy, or demonstrable Positiveness.

This Sir *Christopher Perkins*, it seems, after a youthful Stay in the University of *Oxford*, went beyond the Seas, and having spent sometime in one of the new-erected Popish Seminaries, enter'd himself into the intregueing Society of the Jesuits, and liv'd among them in good repute for his Learning. At length, upon the coming to *Rome* (under the Name of a Travellour) of Mr *William Cecil*, (afterwards Earl of *Exeter*) Grandson to *William Lord Burleigh*, there were whisperings in the *English Colledge* there, of doing him some Mischief, in Revenge for what his Grandfather had done, in apprehending several Priests and putting them to death; yet those Designs came to nothing, says Mr. *Wood*. Whereupon *Perkins* nevertheless possess'd *Cecil* with Fears,

Fears, and undertook to direct him how to escape the Danger, and how to behave himself: And after *Cecil* had satisfy'd his Curiosity, in seeing the most remarkable Things there, *Perkins* did conduct him out of the City; but being a Man of great Understanding, and Mr. *Cecil* delighting much in his Company, he persuaded *Perkins* to accompany him to *England*; where being arriv'd together, Mr. *Cecil* recommended him to his Grandfather for a wise and understanding Man, and one that had taken much care of him in his Stay at *Rome*, and withal having been a Jesuit, he was reconcil'd to the Church of *England*; the Lord *Burleigh* did thereupon procure for him the Deanry of *Carlisle* (which had been before possess'd successively by Sir *Thomas Smith* and Sir *John Wolley*), and about the same time *Burleigh* procur'd of the Queen, that *Perkins* should be employ'd into *Germany*, to make answer, in the Queen's Name, to the Complaints of the *Hans Towns* about their Customs to the Emperor, 1595. After his Return from that Embassy, tho' it was the Design of the Lord *Burleigh* that he should live at *Carlisle* and follow the Ministry, and nothing else, yet *Perkins* liv'd in *London*, and being brought into the Acquaintance of Dr. *Bancroft* Bishop of *London*, he was made use of by the Bishop, both for his Discoveries beyond the Seas and likewise upon other Occasions. In 1600. *Perkins*, with the said Bishop and *John Swale*, were Delegates or Embassadors, sent by the Queen, to *Embsen* in *Friesland*, in the Circle of *Westphalia*, to parley with the Delegates of *Denmark* concerning Matters of Traffick; wherein *Perkins* is said to have signaliz'd himself. Soon after, by the said Bishop's Endeavours, *Perkins* became substitute to Sir *Daniel Donne*, Master of the Requests, who, by reason of his Age, could not well attend that Place; and when

when *Donne* dy'd, *Perkins* became Master in his own Right, and was knighted by the Queen.

Not long after, *George Duke of Buckingham*, being in favour with K. *James I.* influenc'd *Sir Christopher* to think that his only way to rise higher, was to be marry'd to one of the Duke's Relations; where-upon the Knight took to wife the Duke's Mother's Sister, yet with this Condition, that she should not expect that he should pay old Debts; to which she made answer, that she would expect none. Afterwards *Buckingham* took some Disgust at him, under pretence that he did not know before, that *Perkins* had formerly vow'd Chastity; and therefore made a Resolution that the Knight should rise no higher; but in reality, 'twas for fear the cunning Ex-Jesuit should undermine him or rival him in some way or other. Sometime after the Ante-Jesuited Knight made his Estate over (out of Revenge) to a Servant of his that was childless and in a deep Consumption; and he dying within a few Months after his Master *Sir Christopher Perkins* (who dy'd in August 1622.) the said Servant left most of the Estate to the Un-Jesuited Knight's Lady. In the Deanry of *Carlile*, *Sir Christopher Perkins* was succeeded by Dr. *Francis White*, afterwards Bishop of that Place. *Godfrey Goodman*, Bishop of *Gloucester*, in his Review of the Court of King *James*, by *Sir A. W.* MS. pag. 225. is said to be very positive, that the said *Sir Christopher Perkins* had a great hand in contriving and drawing up the Oath of Allegiance while he was intimate with the fore-mention'd Dr. *Bancroft* Bishop of *London*, afterwards Archbishop of *Canterbury*, &c. Vid. *Athen. Oxon. Fuller*, &c. There be several other Latin Plays and Tragedies annex'd to the said MS. which pass under his Name in the said MS. and two Latin Orations or little Tracts upon

upon the Fear and Love of God, in an admirable quaint Latin Style, which I take to be the last Scene of this Drama, and intended to be spoke by the same *Pallas* that made up the Difference between the Liberal Arts and Sciences, by a circular Communication between them and all sorts of Separatists and Societies, whether by Discipline or pretended Privilege from the common Course of any National Church or State, in the Nature of distinct Societies, Companies, Charters and Corporations, who are nevertheless united to the whole National Body, for all their pretended Spiritual or Temporal Privileges or By-Laws. This seems to be the most healing and lasting, as well as the most solid and legal Comprehension of all the Misapprehensions and Misunderstandings of all our different Companies, dissenting Vocations, or separate Calls.

However, tis observable, that this Sir *Christopher Perkins* is almost the only Popish Priest, or Jesuit, that upon their Conversion, or Re-Union to the Church of *England*, that ever was advanc'd in Church or State, above starving, or sitting in an Ale-House: Though there's still one living in *Essex*, or very lately was, who had been a Capucin Popish Priest by Profession, and an *Irish* Man by Birth; but was proselited to the Church of *England* about the time of King *James II.* going off; and got so good a Church-preferment as to keep his Coach, as well as his old Correspondent Dr. *M——n*. He lives somewhere near *Colchester*, as his Acquaintance the late Bishop *Beveridge* related it. As there is now also another *Irish* Protestant, call'd *T——ff*, of the same former Habit with the said *Essex* Dr. *Done*, or *Don*, in a contrary extreame of Character, not much unlike that of the famous errant

Wag *John Nichols*, who was Born at *Dunraven*, or *Cowbridge* in *Glamorganshire*, and Student of *White-Hall*, now called *Jesus-College*, *Oxon*, and then of *Brazen-nose-Colledge*, afterwards Curate of *Witch-ome* in *Somersetshire*, and of *White-stanton*. But in 1577, *Nichols* went to *Antwerp*, thence to *Rheims* and *Rome*, where he recanted before four Cardinals and the Dominican Inquisitor, in 1578. and Edit. *Lon.* 1581. Octavo. He returned into *England* about 1579. where being seiz'd at *Islington*, and sent to the *Tower*, he recanted his Popery before Sir *Owen Hopton* Governor thereof; and writ his *Pilgrimage*, or the *Lives of the proud Popes*, ambitious Cardinals, lecherous Bishops, fat Belly'd Monks, and hypocritical Jesuits, *Lon.* 1581. 8vo. and defended, against *Robert Parsons*, by *Dudley Fenner*, a noted Dissenter, who dy'd at *Middlebrough* in *Zeeland*, 1589. But *Nichols* in 1582, went to *Roan* in *Normandy*, where being soon clapt into Prison, he retracted again his Protestant Religion; nay, that lying *Sanders's* Continuator, *Rishton*, has the Conscience to say, that *Nichols* design'd to turn Mahometan, as well as a Papist; which is not impossible, considering the affinity of both. This *Fenner's* Defence of *Nichols* against one *Anonymus*, was published in 4to 1583. The Book defended was intituled, *A Declaration of John Nichols's Recantation, wherein he desireth to be reconciled, as a Member, into the Church of Christ in England: With an Oration and Sermon made at Rome, by Commandment of the four Cardinals, and the Dominican Inquisitor.* *Lon.* 1581. 8vo. The infamous Jesuit, *Robert Parsons*, publish'd in 8vo. 1581. *A Discovery of John Nichols Minister, misreported a Jesuit.* But *Nichols* soon return'd his Answer to an *Infamous Libel maliciously written*, &c. *Lon.* 1581. 8vo. And one

Thomas

Thomas Lupton defended *Nichols* in his *Answer to a Jesuit's Book*, &c. *Lond.* 1582. Quarto.

Not very long after there was another *Welch* Profelyte with a double Return, nam'd *Lewis Owen*, of *Merionithshire*, and Student of *Christ Church, Oxon*; whence going to *Valladolid* in *Spain*, he turn'd Jesuit: but, upon his Return to *England*, he return'd also to the Bosom of his tender Mother, the Church of *England*; and writ the *Running Register*, reckoning a true Relation of the State of the *English* Colleges, Seminaries and Cloysters, in all Foreign Parts; together with a breif Discourse of the Lives and Practices of all Monks, Fryers, Jesuits, &c. *Lond.* 1626. Quarto. And the unmasking of all Popish Monks, Fryers, Jesuits, &c. *Lond.* 1628. 4to. And *Speculum Jesuiticum*, Or, the Jesuits Looking-Glass, printed with *Sir Edmund Sandys's Europa Speculum*, *Lond.* 1629, 4to. Together with a List of the Colleges, Priests, &c. 'Tis thought by some, that the Jesuits were the Death of *Lewis* as well as of *Nichols*, and of a later Protestant Convert, in the latter end of *King James II's* time, whose name was *Tempest Thornton*, who, being double bewitch'd as well as *Nichols*, would needs go over to *St. Omers*, to convert the Jesuits to the Protestant Religion; but upon his Arrival to the Town, he was converted into a Prisoner for Life, in all probability; though in reality how, or when any of those three Profelytes were spirited by the Jesuits out of this Life, even their old Friend *Anthony Wood* further saith not: Though the last was an only Brother to a Gentleman in *Northumberland*, or thereabouts, of near 1500 *l. per Anum*; and he was allow'd an Annuity of 100 *l. per An.* even while he was a Jesuit five or six Years, besides the time of his Studies, which was about the same term of Years: Where

he pass'd for an Excelling Philologist, especially as to the Greek Roots; and therefore was esteem'd an Hellenistical *Helluo Librorum*: But withal was of such a Clownish Structure and Gate, that he was commonly call'd Butcher; under which Character Dr. Oates is said to have remembred him, when he was produc'd as a Witness against him upon his Tryal, in the beginning of King James's Reign. *Anthony Wood* tells us of another ancienter Profelite, even before *Nichols*, though suspected also of a double Entry. His Name was *Lewis Evans*, and his Country was some part or other of *Wales*, most probably *Monmouthshire*.

This *Lewis Evans* was also Student of *Christ Church, Oxon*, and compleated his Degrees of Master of Arts, in 1557. and then going to *London*, he was quickly after perverted to the Popish Religion, wherein being too forward and zealous, he was admonish'd and menac'd by good Bishop *Grindal*; whereupon he fled to *Antwerp*, where he published a Pamphlet entituled, *The Betraying of the Beastliness of the Hereticks*. Antw. 1565. But not long after, being reconcil'd to the Church of *England*, he publish'd, *The Castle of Christianity, detestling the long erring State, as well of the Roman Church, as of the Bishop of Rome*. Lond. 1568, 8vo. In his Epistle Dedicatory, to Queen *Elizabeth*, he says, "He himself had once drank of the Puddle of Ignorance, of the Mud of Idolatry, of the Pond of Superstition, &c. Whence great Distaste being taken by the Romish Party, they reported he was gone over again to the Church of *Rome*, and that he dy'd therein, very well satisfied in his Mind: Which report being often told to *Evans*, by some considerable Persons, even while he was at *Oxford*, he publish'd, *The Hateful Hypocrisie and Rebellion of Romish*

Romish Prelates: With a View of certain Rebellions and their Ends: And Four Paradoxes. I. *A Bishop and a Minister is all one.* II. *A Bishop, &c.* Lond. 1570. in 12mo. This poor Protestant Convert could, even then, rise no higher than to the humble Chair of a trivial School-master; and as probably was the same that publish'd *A Short Dictionary for young Beginners*, compiled at first by *John Withals*, and by him set forth at *London*, 1566. 4to. but when *Evans's* Edition came out it does not appear. And the same Dictionary was augmented with more than 600 rythmical Verses (whereof many are proverbial) by *Abraham Flemming* a Londoner, printed at *London*, 1594. 4to. &c.

But one of the most considerable *Welshmen*, of the Profelyte-Denomination, was *Godfrey Goodman* Bp. of *Gloucester*; but whether he was a real Profelyte to the Church of *Rome*, or to the Protestant High-Church only, or any other; or whether fortunate or otherwise, let the Reader judge by summoning up of the Evidence of both Sides thus. He was born at *Ruthyn* in *Denbeighshire* in the first *Gregorian* Year, *An. Dom.* 1582. Feb. 28. between the Hours of One and Two in the Morning; being the Son of *Godfrey Goodman*, Gentleman, (Nephew to Dr. *Gabriel Goodman*) by *Jane Cruxton* his Wife, and made Choirister, and afterwards Scholar of *Westminster*, under the famous *Cambden*, in 1592. and Scholar of *Trin. Col. Cambridge*, and soon after Parson of *Stapleford Abbats* in *Essex*, viz. 1607. and Canon of *Windsor*, 1616. and Dean of *Rocheſter*, in the Place of Dr. *Robert Scot* deceas'd, install'd Jan. 6. 1620. and at length was made also Bishop of *Gloucester* in 1625. with leave to hold his Canonry of *Windsor*, and the Rectory of *West Ildefly*, in *Berks*, in *Commendam*. The Year following his Sermons,
at

at Court, gave such Offence as to be check'd for them, in 1626. Nevertheless he refus'd to subscribe the 17 Canons (of the High Church Synod, dissolv'd *May* 29, 1640.) which were subscrib'd by all the other Bishops, Deans, Arch-Deacons and Doctors, to the Number of 100, or 120, with all the Lower House of Convocation. Upon which Refusal, Arch Bishop *Laud* told him, *that he must be either a Papist, or Socinian, or Puritan*; which *Goodman* utterly deny'd, and said, *it was a Matter of another Nature, &c.* But after three Admonitions, pronounc'd by Arch Bishop *Laud*, in little more than half an Hour, Bishop *Goodman* persisting still resolute, was first committed to a *Pursuivant*, and afterwards to the *Gatehouse*; and so by a general Consent of both Houses of Convocation, he was suspended *ab Officio & Beneficio*: Yet writing a Letter to A. B. *Laud*, he told him, He dissented from the Canons, and enter'd an Act in the 19th Session to that Purpose, &c.

In 1643, the said Bishop *Goodman* was plunder'd, spoyl'd, rob'd, and utterly undone. About that time he lived obscurely in St. *Margaret's* Parish within the City of *Westminster*, in the House of one Mrs. *Sibilla Eglington*, making frequent use of the *Cottonian* Library, and the Company of certain *Romish* Priests, whose persuasion he having taken up for several Years before (as Mr. *Wood* will have it) dy'd at length in their Belief (*Franciscus à sancta Clara* being with him, his old observantine Acquaintance) on the 19th of *January* 1655. He was bury'd in St. *Margaret's* Church, near to the Font.

In his last Will and Testament, dated *January* 17. and prov'd *February* 16. 1655, he says,—— “I do profess that as I have liv'd, so
“ I die most constant in all the Articles of our
“ *Chri*

“ Christian Faith, and in all the Doctrine of God’s
“ Holy Catholick and Apostolick Church, where-
“ of I do acknowledge the Church of *Rome* to be
“ the Mother Church: And I do verily believe,
“ that no other Church hath any Salvation in it,
“ but only so far as it concurs with the Faith of
“ the Church of *Rome*.—— My Body to be bury’d
“ in *St. Margaret’s Church in Westminster*, near to
“ the Font, in the meanest manner, according to
“ the Deserts of my Sins.—— *Item*. I give 20 s.
“ for the Painting, or otherwise of the said Font.
“ —— *Item*, I give my Tenement in *Yale*, and the
“ two Tenements in *Carnarvanshire*, *Cordmaur* and
“ *Tudne*, to the Town of *Ruthyn* in *Denbysshire*,
“ where I was Born, &c. As may be seen at large
in *Offic. Prerogative. Cantuar. in Registr. Berkley*, part 2.
Qu. 65. Where it also further appears, That the
Rent of the Tenement in *Yale*, he bequeath’d to
several Uses; and among the rest 20 l. was to be
given to some Gentleman who should desire to tra-
vel; and that he, together with good Security,
should undertake within the compass of two Years,
to live two Months in *Germany*, two Months in
Italy, two Months in *France*, and two Months in
Spain; and that his own Kindred be chosen before
others for that purpose, &c. The Books that
he design’d for *Chelsea-College*, he gave to *Trinity*
College in *Cambridge*; but with this Condition, That
if *Chelsea-College* be ever restor’d, the Books should
be restor’d thereunto. He gave 16 l. to outed and
sequestred Ministers of the Loyal Party, and 100 l.
to poor distress’d Church Men, according to the
Discretion of his Executors, *Gabriel Goodman*, and
Mrs. Sib. Eglington. He desir’d also that his Col-
lection of Notes be perused by some Scholar, and
if

if any thing should be found worthy of Printing, that they be published.

Bishop *Goodman*, in a Christian Hatred to Arianism, and in a Catholick Detestation of Socinianism, did examine all the Mysteries in Religion, and all the Miracles in Scripture, how far they agreed with natural Reason, and wherein they transcended, and thereupon did publish a Book intituled, *The Fall of Man, or the Corruption of Nature, prov'd by Natural Reason*, Lond. 1616, and 1624 4to. And then he undertook to proceed in the rest of the Mysteries: Together with these he drew up an History from the Beginning of the World to his Time, and so he ended with the Church of *England* as settled by Laws, little regarding the Opinion of particular Men, but Statutes, Acts of State, Proclamations, Injunctions, &c. In which Work he was beholden to Sir *Thomas Cotton's* Library. But these, with the rest of his Goods, were lost, and whether they were ever recover'd before his Death, is uncertain.

He hath also written Arguments, or Animadversions and Digressions on a Book, intituled, *An Apology or Declaration of the Power and Providence of God in the Government of the World*. Written by *George Hakewill*. Which Arguments and Digressions are, with *Hakewill's* Answers, involv'd in the Sixth Book of the said Apology, Printed at *Oxford*, the Third Time, 1635.

The said Bishop *Goodman* has likewise written, *The Two Mysteries of Christian Religion, the Ineffable Trinity and wonderful Incarnation explicated, &c.* Lond. 1653. 4to. Dedicated, by one Epistle, to *Oliver Cromwell*, Lieutenant General, and by another to the Master, Fellows, Scholars and Students of *Trinity Colledge* in *Cambridge*. Also an Account of his Sufferings, which is only a little Pamphlet, printed in 1650.

Bishop Goodman in like manner wrote, *The Court of King James*, by Sir A. W. review'd. 'Tis a MS. in a thin Folio, in Bodley-Library, Oxon. This MS. Book was made in Answer to a publish'd Book, intituled, *The Court and Character of King James*, London, 1650, 8vo: Written and taken by Sir A. W. that is, Sir Anthony Weldon, of Kent, whose Father took his Rise from Queen Elizabeth's Kitchen, and left it a Legacy for Preferment of his Issue. Sir Anthony went the same way, and by the Favour of the Court got up to the Green Cloth, in which Place attending King James into Scotland, he practis'd there to write that Libel upon the said Nation, which at his Return home was found wrapt up in a Record of that Board, and by the Hand being known to be his, he was remov'd from his Place, yet by Favour of the King, with a Piece of Money in his Purse and a Pension to boot he was kept Loyal during his Life; for he was dead some time before that Libel was stolen out of the Lady Elizabeth Sedley (Mother to Sir William and Sir Charles Sedley) her Closet, as 'tis reported by William Sanderson in his Proem to the Reign and Death of King James, printed 1657 Folio, The foresaid Libel was answer'd in Print by Anonymus, intituled, *Aulicus Coquinaria*, or, a Vindication in Answer to a Pamphlet intituled, *The Court and Character of King James*, London, 1650. The second Edition of that Libel written by Sir Anthony Weldon, printed at London in 8vo, Anno 1651, is Dedicated to the said Noble Lady Elizabeth Sedley, and hath added to it: *The Court of King Charles, continued unto the Beginning of these Unhappy Times, &c. And Observations* (instead of a Character) upon that King from his Childhood, with certain Observations before Queen Elizabeth's Death.

Now even upon this Evidence of Mr. *Wood's*, I don't believe, e're a Romanist in the World would bring in, Bp. *Goodman* for a good thorough reconcil'd Romanist, according to *Pius* the IVth's Creed, or the Anathema's of the Council of *Trent*. As to his recognizing *Rome* for the Mother Church, and the Necessity of concurring with its Doctrine, for to obtain Salvation, that's but what *Thorndike*, *Heylyn*, *Hicks*, *Lesley*, and the late Mr. *Elstob*, with all our present *Saxon* Homologizers do unanimously maintain, and yet are far from being of the *Romish* Religion, and as truly out of that Popish Pale, as *Westminster* is out of the Walls of *London*; tho' it can't be said to be as far distant from *London-Wall* as the City of *York* is from *London*. Besides, he doubtless meant, only, as to Fundamentals, viz. the Belief of the true Conveyance of the Holy Scriptures, and of the Article of the Holy Trinity, and of some Sacraments in general Terms. For 'tis plain from the rest of the Evidences, that he was not so much for Church-Authority as Bishop *Laud* and his foremention'd Convocation, nor so much an Anti-Republican, but that he could dedicate a Book to *Oliver*, nor so much a Romist as to leave any Legacy for the Use or Advantage of his new Mother *Rome*, but on the contrary bequeath'd all his Substance to the Promotion or Relief of his old Mother, the Church of *England*, or her loyal Sons that were outed of their Livings. So that as to his keeping Company with Romists, or dying one himself, is one of the Flams, that Mr. *Wood* pick'd up from that lying Fryer, *Francis* from *St. Clare*, alias *Christopher Davenport*, who from being a Student in 1614, at *Mertin Colledge Oxon*, soon after turn'd a Fryer at *Doway*, and writ a Romancing History of that Fryery. However, as to those

Canons

Canons that Bp. *Goodman* refus'd to subscribe, the Lord *Clarendon* thus observes in his History, *Vol* 1. *P.* 162. 'And the new Canons were insisted on as a most palpable Invasion by the whole Body of the Clergy, and *P.* 163. whereof some sharp Canons against Sectaries and some Additionals in point of Ceremonies, the making and imposing an Oath and Subsidies upon the Laity as well as the Clergy, was strictly amiss, &c.

Neither was Bishop *Goodman* the first or only Bishop of the Church of *England*, that was slander'd by the forging Papists, to have been Proselyte to the Church of *Rome*: For, besides *Cheney*, Bishop also of *Gloucester*, traduc'd by the Jesuit *Campion*, as if he were a Papist in his Heart; likewise *John King*, Bishop of *London*, was likewise slander'd after his Death, as if he had dy'd reconcil'd to the Church of *Rome*. This *John King*, Son of *Philip King* of *Wormenhale*, or *Wornal*, (near to *Brill* in *Bucks* (by *Elizabeth* his Wife, Daughter of *Edward Conquest* of *Houghton Conquest* in *Bedfordshire*) Son of *Thomas King*, Brother to *Robert King*, the first Bishop of *Oxon*. was educated at *Westminster* School, Student of *Christ-Church*, in 1576, Chaplain to Queen *Elizabeth* and King *James*, Archdeacon of *Nottingham*, Preacher at *York*, Chaplain to Lord Keeper *Egerton*, D. D. Dean of *Christ-Church, Oxon*, and was afterwards several Years together Vice-Chancellour of *Oxon*. He was at last made Bishop of *London* in 1611, and continued so till *March* 30, 1621, when he died (being 62 Years of Age) of the Stone, and was bury'd in the Cathedral Church of *St. Paul's* in *London*. He had publish'd his Lectures upon *Jonas*, deliver'd at *York, London* 1594, and *Oxon*. 1599, in 4to. besides a great many Sermons; for he scarce miss'd one Sun-

day from preaching, from his being made Bishop, unless hinder'd by Sickness. King *James* us'd to call him the *King of Preachers*. And Sir *Edward Coke* the famous Lawyer, would often say, *Bishop King was the best Speaker in the Star-Chamber*. See *Williams Hull*, D. D. in his Epistle Dedicatory to *John King* Bishop of *London*, before his Book, entitul'd, *The Harbourless Guest*, *London* 1614, 4to. and a Copy of *Bishop King's* Epitaph may be seen in Sir *William Dugdale's* History of *St. Paul's Cathedral*.

But soon after that good Protestant Bishop's Death, a frontless Popish Priest, nam'd *Gregory Fisher*, alias *Musket*, writ and publish'd a Libel, entituled, *The Bishop of London his Legacy, or, certain Motives of Dr. King, late Bishop of London, for his Change of Religion, and dying in the Catholick and Roman Church; with a Conclusion to his Brethren the Bishops of England*. Printed by permission of his Superiours (in Forgery) 1621. But concerning the Fality of that insolent Popish Missionneering Calumny, his Son *Henry King* not only satisfy'd the World in a Sermon by him preach'd at *Paul's Cross* soon after, but also Bishop *Godwin* in his Appendix to his Commentaries *De Prasulibus Angliæ*, Edit. Lond. 1622. and *John Gee*, In the Foot out of the Snare, Cap. 12, &c. There was one *John King*, Pastor of the English Church at *Hamburgh*, who publish'd an English Sermon, entituled, *Abel's Offering*, on *Gen. 4. 4.* printed at *Flushing* 1621, 4to. While the Romanists were venting their bragadocian Lyes about their sham Profelytes, the Church of *England* made a real Convert of *John Harding*, a Dominican or Black Fryer, who preach'd his Recantation Sermon in the Gate-house at *Westminster*, July 30, 1620, on *Psalms* 119. 71. Edit. Lond. 1620. 4to. containing Motives why he left the Church of *Rome*.

Tho' not long before, the Papists had spirited and carry'd away one *Benjamin Corier*, Bach. of D. of *Oxon*, a Fellow of *Corp. Chr. Coll. Cambridge*, Chaplain to *K. James I.* and one of the First Fellows of the First *Chelsey Colledge Polemicks*, founded by Dr. *Matthew Sarcliff*. Sometime after, *Corier* turn'd Romanist, and was carry'd to *Liege in Germany*; whence he wrote a *Missive* to his Majesty of *Great Britain K. James*, containing the Motives of his Conversion to the Catholick Religion, *Liege 1614, Oct.* and at the same time, a Letter of the miserable Ends of such as impugn the Cath. Church, printed 1615, 4to. But before *Midsummer-day* in the said Year 1614, he also was carry'd to the end of his changeable Life, 12 *Jacob. I.* There were two more of the Impressions of the said *Missive*, in 1649, *Oct.* said in the Title to be printed at *Paris*, but in reality at *London*, with a large Preface and Marginal Notes to it, by *N. Strange* a Papist. At the end of the said Preface are the Names of some who had lately, been Ministers or University-Men in *England* and *Scotland* that, had been perverted to the Church of *Rome*. Those of *Oxon.* were these, *Hugh Paulin de Cressy* of *Merton College*; *Henry Janson*, L. L. D. of *All-Souls Coll.* (afterwards a Baronet, but a poor one, God wot, said honest *Anthony Wood*.) *Tho. Read*, L. L. D. of *New Coll.* *William Rowlands*, of *Exeter Coll.* and Minister of *St. Margaret's Westminster*; *William Joyneo*, alias *Lyde*, M. A. of *Magd. Coll.* *Peter Glue* of *Baliol Coll.* &c. However these Fanfaran or Thraasonick Romists boast of the Numbers of their Converts, or rather Perverts of those Times; 'tis certain our great *Chillingworth* doubled the Proselytes *Cape* of good Hope back again to his Mother Church of *England*, and therefore may be reckon'd amongst

amongst the fortunate Profelytes, as well as for his very considerable Ecclesiastick Preferments, even from Archbishop *Laud*; whose Conduct in that kind as well as in most other Things runs counter to the Ecclesiastical Policy of those later Antiproselytical Times. Yet *Chillingworth*, as renown'd as he was, could not avoid the Attainder or Impeachment of Socinianism, tho' he dy'd a real Polemick, if not a Martyr for the Church: But was defended even by Monk *Cressy* from that charge.

Amongst the lucky Profelytes may be reckon'd *John Gee*, a Minister's Son of *Devonshire*; he was first of *Brasen-Nose* College, and a Battler of *Exeter-College*, *Oxon.*; some time after he became benefic'd at *Newton* near to *Winwick* in *Lancashire*. Whence going to *London*, he turn'd a profess'd *Roman* Catholick: But at length being mov'd by his Father's (who was of both his Names and Minister of *Dunsford* in *Devon.*) and Archbishop *Abbot's* Letters, he was re-united to the Church of *England*: particularly his being present at the doleful Downfal of a Popish Chappel, while the Papists were at their Vespers or Even-Song, in *Black-fryers* in *London*, 26. *Octob.* 1623. whereof a great many were crush'd to Death, and the Archbishop's sending for him thereupon, were great Furtherances to his happy Re-union. He writ, *The Foot out of the Snare; with a Detection of sundry late Practices and Impostures of the Priests and Jesuits in England. And a Gentle Excuse to Mr. Gregory Musket, for styling him Jesuit.* These two Pamphlets joyn'd together were printed four times in the same Year at *London*, 1624. 4to. *Hold-fast: A Sermon at Paul's Cross, on Revel. 3. 11. and new Shreds of the Old Snare: Containing the Apparitions of Two Female Ghosts; the Copies of divers Letters of In-*
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dulgence purchas'd at Rome; printed at the same Place, Year and Form, viz. *Lond. 1624. 4to.* He was at last benefic'd at *Tenterden in Kent*, where he dy'd.

In the same Rank of lucky Turns may likewise be plac'd that of *Thomas Gage*, who had been a Dominican Fryer, but coming over again into *England* he soon found he was in the wrong Box, and that he was sent upon a very foolish Errand, viz. to perswade Protestants out of their Christianity for an Old Song, or the D ——— I's Dream: So that he presently thought of uniting himself to the National Church of his Native Country: But finding little or no Encouragement from Archbishop *Laud*, who probably was unwilling to displease the Queen thereby, he was forc'd to wander backwards and forwards, 'till the Archbishop himself, and even the *English* Hierarchy, wanted Encouragement, as well as Conversion to the Church of *England*. However, Mr. *Gage*, rather than lose his Call to Protestantism, chose rather to close with the Parliamentary Ufurpation, and accept of a tolerable good Benefice in *Kent*, by the Authority aforesaid; whereby he enjoy'd his Conscience, Wife and Children comfortably to his Dying Day, as I take it, according to his own Relation in his *History of the Spanish West-Indies*, printed two or three times, if I mistake not: Whereof one or two Chapters relating to Archbishop *Laud*'s disencouraging Converts from Popery, were lately printed by an unlucky Whig in the late Tory-Ministry's time. However Archbishop *Laud* might have behav'd himself to Mr. *Gage*, 'tis certain he encourag'd Mr. *Chillingworth* last Profelytism so far, as to give him an Opportunity to leave a good Estate behind him, got out of Church-Preferments.

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How lucky soever these Converts may seem, 'tis certain the two following *English* Monks were as unfortunate Caitives of Profelytes, as any of the foremention'd, viz. *John Barnes*, Native of *Lancashire* and Student of *Oxon.* who going into *Spain*, became a *Benedictine* Monk, and then a Missioner into *England*; where he was first imprison'd, and then banish'd into *Normandy*; and soon after was made Divinity-Professor at *Dieuward* or *Dieuleward* in *Lorrain*, and thence at *Merchein* College in *Doway*; whence he was sent again into *England* upon the same Fool's Errand; but soon after falling out with his bloody Monkish Superiors, for refusing to submit to the Union of the *Spanish* and *Italian* Monkeries into one Congregation, the *English* unmerciful Monks endeavour'd to seize him; which to avoid, the bedevil'd Monk *Barnes* fled to the *English* Embassadour at *Paris*; whence he was dragg'd and ty'd upon a Horse like a four-footed Beast, or like the Carcass of *Richard III.* and carried into *Flanders*, and thence again hurry'd to *Rome*: Where from the Inquisition he was remov'd to a Place for the Reception of Madmen behind the Church of *St. Paul the less*: Where in all probability he was murder'd about the Year 1621. He writ, *Dissertatio contra Equivocationes*. *Paris*, 1625, 8vo. Dedicated to Pope *Urban VIII.* at which time *Barnes* seem'd to be the prime Person of all the *English* Monkish Mission for assisting the *Spanish* Congregation of Monks; but in 1627, studying at the *Bodleian* Vatican in *Oxford*, he publish'd a Book against the *Apostolatus Benedictinorum in Anglia*; written by *Clem. Reymer*, Secretary to the Congregation of the *Benedictines*, Anno 1626. Folio. *Barnes's Catholico-Romanus Pacificus* flying abroad in several MS. Copies, 'twas printed at

at the Theatre in Oxford An. 1680. Oâ. Several Years before that, some of the Sections therein were made use of by another Person. viz. Dr. Jf. Bafire, without incurring the Note of Plagiarism. Barnes also translated *John Castiniza*, a Benedictin Monk's *Pugna Spiritualis*, from the Spanish into Latin; as it was done over again by *Jodocus Loricinus* D. D. of Friburg, Duaci 1625. in Sixteens. Barnes likewise is sayd, to have left a Tract of the Supremacy of Councils &c. The t'other odd mortal of a Monk Convert, was *Martin Westcombe*, a Devonshire-Man born, who became a Monk at *Toulouse* in France, and afterwards returning to England, turn'd Protestant, and was sent to *Exeter Coll. Oxon.* where, in 1638. he was made Master of Arts. He publish'd, *Fabulæ Pontificiæ, Evangelicæ Veritatis radiis dissipatæ.* Oxon. 1639. 8vo. Soon after, the Author went beyond Sea again, and return'd to his Popish Vomit, as some of the Ancients of *Exeter-Colledge* inform'd the Oxford Antiquarian &c.

Of another kind of Profelyte-Duplicats, who were less deserving of that hard Convert-Fate, was the unfortunate *John Bird*, who was a Nativ of *Conventry*, tho' originary of *Cheshire*: In process of time he became Provincial of the *Carmelit* Order, and a Zealot for the King's Ecclesiastical Supremacy: whereupon he was made Bishop first in *Ireland*, *Pennricensis*, says *Bale*; tho' Sir *James Ware* remembers no such Place; soon after he was translated to the Bishoprick of *Bangor*, in 1539. Sept. 9. as per *Pat. 3. Hen. 8. p. 3.* and afterwards he was translated to be the first Bp. of *Chester*. But when Queen *Mary* began to sway her Popish Scepter of Persecution and Forcing of Consciences, he comply'd with her Religion: yet for all that unhappy Compliance, he was depriv'd of his Bishoprick of *Chester*, for being

marry'd. However, he continu'd to live with his Wife at *Chester* till the Year 1556. when he dy'd in a poor, obscure, desolate Condition, &c. Just such another of that Queen's forc'd Episcopal Profelyts to *Pepery*, was the unfortunate Protestant Bp. *Bush*, spoken of already in Vol. 2. p. 294. But in all Probability, neither of them conform'd heartily to *Pepery*. 'Tis no great Wonder, that *Papists* slander those two unfortunate Protestant Bishops, either for Inconstancy or Insincerity, since the confident Jesuit *Campion* had the unparallel'd Impudence, to charge our great *Tobie Matthew* when a live, with such Hypocrisy, as to be a Protestant for Worldly Interest, tho' he was a Roman in Heart, by Reading of the Fathers. This *Tobie Matthew*, was Son of *John Matthew* of *Ross* in *Hertsfordshire*, by his Wife *Ellianor Croston* of *Ludlow*, born in that Part of *Bristow*, which is in *Somersetshire*. He went to School in the City of *Wells*, then to University College *Oxon* and *Ch.Ch. ibid.* where he became publick Orator, Canon of *Ch. Ch.* Vice-Chancellor, Chanter of the Church of *Salisbury*, Dean of *Durham*, Bp. of *Durham*, in 1594. and ABp. of *York*, in 1606. where he dy'd the 29 March 1628. He publish'd his *Concio Apologetica contra Edmundum Campianum*, in *Deut.* 32. 7. which was printed after his Death, at *Oxon* 1638. in 8vo. Also a Letter to King *James* 1. printed in the *Cabala*, or *Mysteries of State*, Edit. *Lond.* 1654. &c. Tho' that wicked Jesuit *Robert Parsons* made a Shift to pervert, that good Protestant ABp's eldest Son, styl'd *Sr. Tobie Matthew*, who was at first Student of *Ch. Ch. Oxon*, then turn'd Jesuit, but would not enter into Priests Orders; tho' he often tript over to *England*, upon their common Fool's Errand of Missionneering, even in his Lay-Brotherhood-Capacity: but old *Prynne*, lay often in Wayte for him. Yet that Je-

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suit Lay-Brother-Knight found Means to publish at *London*, his several Translations of *Augustin's Confessions*, *Teresa's Life*, and that of *Troilo Sarveili &c.* His Rich Cabinet of precious Jewels, and a Collection of Letters was printed at *London* in 8vo 1660. This *Sr. Tobie Mathew* dy'd with his Jesuits at *Gamer*, in the Year 1655.

How unfortunate soever those native Perverts to *Popery* may be deem'd, 'tis certain, some of the first Forreign Convents to the Church of *England*, were not much less unlucky, viz. *Fabian à Nypbo*, Son of *James à Nypbo*, who was born in *Italy*, whence coming to *London*, he obtain'd of *Roberts Earl of Leicester*, then Chancelor of *Oxon*, Letters of Recommendation, dated 19 Oct. 1581. to that University; which conferr'd upon him, in January following, the Degree of Batchelour of Physick, and permitted him to read a shagling Lecture in that Faculty, to gain Contributions from the Students thereof. But 'twas not long e're he was made sensible of the Effects of the Jealousies of some of the most rigid Puritans, who could not or would not be perswaded of *Nypbo's* Sincerity: which caus'd him to retire to *Leyden* in *Holland*; where the *States* encourag'd his Studies: which he gratefully acknowledg'd in a Dedication to them, of his Book entitl'd, *Ophius seu de Cœlesti animarum progenie, Divinatio. Lugd. Bat. 1599.* qu. wherein he let's the *States* understand, that having suffer'd Oppression, by the Wickedness of certain People in *England*, he was oblig'd to have Recourse to their Asylum, or to that Effect &c.

Another, something senior, *Italian* Protestant, Refugee to the Church of *England*, was still more unfortunate, especially as to his Doubling of his Re-perversion to *Popery* again: viz. *Franciscus Puccius, Filidinus*, of the Family of the *Puccii* at *Florence*;

whence had sprung, before his Time, 3 Cardinals. He was first a Merchant at Lyons: whence he turning a Protestant, he came to Oxon: where he was made Maſter of Arts, An. 1574. soon after, he endeavour'd to be a Theological or Catechistical Lecturer there: but being suspected, he was remov'd thence. Afterwards, Puccius was invited to Basil in Switzerland, by Francis Bettus a Roman, where he disputed with Faustus Socinus, *de Immortalitate naturalis primi hominis ante peccatum*. Accordingly Puccius printing certain Theses, (that, *Univerſum humanum genus ipſo matris utero efficaciter particeps eſſe beneficiorum Chriſti & vitæ immortalis ac beatæ*) he was forc'd to leave Basil. Whereupon arriving at London again, and beginning to publiſh ſome of his Paradoxical Opinions, he was imprison'd. Whence being releas'd, he went to Flanders, Holland, and Cracow; where he publiſh'd ſome things againſt the Church of Rome, in 1585. Thence he went to the Engliſh roving Roſacrucians or rather Sorcerers, Dee and Kelly, to Prague, where he was preſent at the Entertainment of certain Spirits; to whom Kelly was the Seer or Interpreter, while Dee was to obſerve and write down what they ſayd. But Philip Bp. of Placentia (who was the great Incendiary of the holy Ligue at Paris) being ſent from Rome, to have them all three baniſh'd or ſent to Rome, Puccius writ, *Epiſtola ad Jo. Dee & Edw. Kelly*, Dat. Prag. 15. Cal. Octob. 1585. and at laſt pretended, that the Spirits ſhould ſay, that all the World ſhould at length come to the Church of Rome. Whereupon that Religious Caitif Puccius pretended to recant before the Nuncio; and thence going to Rome, he became Secretary to Cardinal Pompeius Arragon; and dying about the Year 1600, he was bury'd in the Church of St. Onuphrius at Rome. He publiſh'd, *de Chriſti Sal-*

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vatoris efficacitate, in omnibus & singulis hominibus, quatenus homines sunt, Assertio Catholica, in 8vo. Goudæ 1592. Dedicated to his new conjuring Father, Clem. the 8. And not long after, there was another Italian Protestant Refugee, more deserving, tho' not much more fortunate than that wretched Puccius, viz. Lud. Petrucci, who was Son of Ariodante or Aridante Petrucci, born at Sienna a Petiliano in Tuscany. At first he went a Soldier against the Turks, then a Sergeant Major in Crete, and Captain of Foot under Count Salma, and Prince of Brandeburg and Newburg. At last he went to Oxford, in the Year 1610, where he wore a Gown in Baliol College, and for four Years he constantly frequented Prayers and the Sacrament there, yet all that poor Petrucci could do or say, he was suspected to be a Papist or Papistly affected, and accordingly he was turn'd away. But before his Expulsion from Oxford, he publish'd his *Farrago Poematum* in Latin and Italian, Oxon. 1613. qu. What became of him afterwards, I can't find out; but only in all Probability, he continu'd a Protestant, either here or in Holland, tho' in a starving Condition, as most Converts from Popery, generally fare, now a Days unless they happen to be rich, or have Estates, or great Quality-Titles, or such like Recommendations, which are easier procur'd, or counterfeited, or excus'd, by and in Forreign Refugees, than 'tis possible for the Native Converts, who are commonly sent over very young, and then generally debarr'd from a Child's Portion, if they are not the eldest Sons, or otherwise entitl'd to some Estate or considerable Fortune: which is seldom any of their Lot: most of them being of the poorer Sort of Romanists, or else they voluntarily as well as foolishly addicate themselves before hand of their Due and Property as well as Liberty: So that upon the whole, those
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native Profelyts are far more miserable than those Forreign Refugees: for if they persist in their damnable Fool's Errand of Missioneering, their Post is not so good as that of a tolerable Vallet or even a Footman's Place, in any real or morally preferable Respect: and if they conform, as in Duty bound, to the Constitution of Church and State, then they are commonly look'd upon by all Parties as Conjurers, or amphibious Animals of a doubtful Tendency, and even not safe to be admitted to look to a Horse, as the *Essex* Chaplain was civilly profer'd in case of his Ability in a double Capacity; However,

Whether the next Forreign Refugee, even honest *Cornaro*, is to be look'd upon as one of the lucky Profelyts, is not so certain, as that he pass'd through Fiery Tryals, and so as to be sav'd, even here. That *Antony Corrano*, or, *Antonius de Corro*, or, *Corranus*, Son of *Ant. Corranus*, Dr. of the *Laws*, was born at *Sevil* in *Spain*, and came into *England*, in 1570. and preach'd often in *London*. In 1571. he was made Reader of Divinity in the *Temple*, by the Favour of *Edwyn Sandys* Bishop of *London*. In the Beginning of March 1575. he was recommended to the University of *Oxon*, by *Rob. Earl of Leicester*, Chancellor thereof, to be made Doctor of Divinity gratis, and to grant him a Catechist-Lecture there: which was allow'd, provided he would purge himself of Heretical Opinions, before the next Act: for *Beza* in Epist. 58. and 59. objected to him *Pelagianism* and other Heresies about Predestination and Justification, two chief Points of Christian Faith, as *J. Raynolds*, in a Letter, dat. Jun. 7. to *Iaur. Humphrey*, then Vice-Chancellor, expresses it; wherein likewise *Raynolds* Doubt's, whether *Cornaro* was ordain'd Priest by any Church-Form or Power: and therefore, 'tis hoped (says *Dr. Raynolds ibid.*) that as *Dr.*

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Humphreys was a Means to remove *Francis Puccius*, so he would hinder *Corrano* from coming among them, who was thought to have been a Master of *Puccius*, &c. but as much a Calvinist as Mr. High-Church would have Dr. *Raynolds* pass for, on some Occasions, yet most of the same and t'other University, commonly take those selfish Jealousies and Calvinistical Surmises, to be the standing Rules, they generally walk by, in respect of Converts of all kinds, whose Necessities they are oftentimes as far from Condoling or Compassionating as they be from Bearing or Comporting: as if their Fore-fathers had not been Converts from Popery, as well as *Bucer*, *Martyr* and *Fagius*, who were Popish Priests, and no small Helpmates to their Universities, once upon a time, in the early Days of Danger and Distress, when *Franckfort*, *Straßburg*, and even *Geneva*, were thought once to be no uncharitable no more than unseasonable Cities of Refuge from Popery and Persecution and Romish Delusions. 'Tis useless to say more, neither could one say much less, to see six or seven Spanish and Italian Priestly Converts a Begging or Selling of News-Papers up and down the Streets, or Carrying of Snush, like *Jews*, from Door to Door; to say nothing of our native Proselytes from Popery, who have been this long Time inur'd to the Extremities of Penury and Want, and so are to expect little else, much less a Charitable Sermon, nor even a compassionating Look or Expression, but whole Peels of jealous Laughter and scornfull Suspicions, and disdainful Flowting. Tho' there be at least now 6 or 7 Noblemen Converts from Popery: and 'tis hope'd, there will be soon more. However,

Return we now to poor *Cornaro*, who, notwithstanding all the foresaid Calvinistical Jealousies, was made Reader of Divinity to the Students in the

the Halls, *Glocester*, *St. Marie's* and *Hart*, at *Oxon*; he himself liv'd as a Student in Ch. Ch. in 1579. of which House *Cornaro* also became *Censor Theologicus*, in 1581. and continued so, to the Year 1585. being then likewise Prebendary of the Prebend of *Harlesten*, belonging to the Cathedral of *St. Paul*. Tho' in 1582. in April, *Cornaro* was accus'd again of Heresie, but was soon clear'd, and continu'd struggling with Converts-Fate and Fair, till his Death; which happen'd March 30, 1591. at the Age of 64, and was bury'd at *St. Andrews* (by the Ward-robe, or that in *Holburn*) leaving a Wife and a Daughter (*Susan*) of no great Repute, say's Mr. *Wood*; who makes a Conundrum - Game with poor *Cornaro's* Daughter *Su*, as the right Reverend Author of the *English Hist. Libr.* do's with poor Bp. *Bale's* Wife *Dorothy*; but that dirty Work, to any one's Thinking, might have been left, by a *Protestant* Bp. and Historian, to the Charity of the *Popish* Zealots; whose Drugery they go through, with as much Advantage to the *Protestant* Cause, as one of them did lately to the Honour of the Church of *England*, appear with solemn Protestations in all his *Pontificalibus* in News-Papers, against his Brother Bishop *de land caprina, ou, d'une aumelette*; for what else can a Stander by, of ever so little or great Discretion, call such Childish Trifles, for sacred Personages of such bulky Reputations to wrangle, and even scold about, to the Tune of *Adjectives* of the comparative Degree, and even of the Feminin Gender? and what's about? why truly, about every one's Thinking and Religionizing as he will; and about the Changing of Adjectives into Adverbs; and whether any body said, he perswaded Bp. *H—y*, to make some of those Grammatical Metamorphoses, (before Preaching or before Publishing,) or nay: and such like profound Debates of vast Importance.

Not

Not but the Indiscretion of that last Bp. *H—ly*, (in talking so much and so importunately of other People's unlimitable Liberty of Thinking and Worshipping or Praying as they please, when no Mortal could possibly apprehend any Likelyhood of any one's being, or about to be restrain'd in the least therein) is blameable and even corruptible, within the Gospel-Bounds, *Matth. 18. 15.* but to bellow one at another with all the *Posse* of Adjectives and Adverbs in dayly Pamphlets and News-Papers, and consequently to become the common Chat of Porters and Carmen, and what is worse, the Game and Comfort of *Atheists, Arians* and *Papists*, is something beneath the Character of Bishops (who had spent most of their Life-time in Collecting or making or Reading of smooth and gently pend'd Sermons,) but even beneath that of a bewildr'd *Popish* Convert, or a necessitated *Dissenter*-Profelyte, that is forc'd to rave and drudge for a Livelyhood. So easy it is, from Scorning and Sarcasmatizing a deceas'd *Protestant* Bishop and his Wife *Dorothy*, to proceed to quarrel with a living Brother Bishop and his Wife, *De gaité de cœur*; especially, when one think's it ones Interest to appear so low at Court, and high with the Inferior Brethren, that the Clergy may take one to be as *bulky* for the Church, as the Court may take him as zealous for the Lay-Supremacy. 'Tis to befeard, that at long Run, such unmanly Altercations and trifling Disputes may, with all their Rary-show of smooth Language and polite Arguing in Sermons dwindle at last into the Chicanerie of the *Popish* Schools or something worse, if possible: and by that insatuated Means, do the Church more Dammage, than the Dissenters themselves ever could or would wish. But our Comfort is, that we may repeat here,
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what our wise Primate truly determin'd, upon a such like Occasion of the unaccountable Turnings and Jarrings, and frivolous Animosities of some Clergymen. *viz.* Dr. Wake in his Appeal, pag. 121. being fully persuaded, say's that discreet Primate, that nothing, at this Day, preserve's us from Ruin and Desolation; but that we have not Power, of our selves, to do the Church a Mischief; and the Prince who see's but too much of our Tempers, is too gracious to us, and has too great a Concern for the Church's Good, to suffer us to do it. So that, let those two Bishop-Almoners think as greatly as they please of their *bulky Reputations*, and let them be as saving (to themselves) as they will, of the Royal and Princely Charity, and let them be as uncharitable to poor Scholars of less *bulky Reputations* as they shall think fit, 'tis certain that by such Battle-Royals in Pamphlets and News-Papers, they do Justice to the Publick upon themselves, even to the Satiety and Society of their Enemies as well as their Friends, both being unanimously against such scandalous Railings in Satyrs and Libels (to use their own Words) one upon another: tho' they could not have pleas'd the *Dissenters, Papists, Jacobites, Arians* and *Socinians* better, than by such Un-episcopal Ravings.

Which scandalous War (as the *bulky Champions* term it themselves) has so surpriz'd most People of all the Parties, that scarce any one can devine or dive into the Mystery of that Iniquity, as transacted all of a sudden between two Brother Courtiers, Brother Almoners, and Brother Superintendants: especially since both agree and sympathize like two uterin Germans, as to a filthy Tenaciousness of Almonions Lucre, and even to a sower Averseness in Regard of the Necessities of helpless

poor

poor Scholars or indigent Authors. Tho' some think (and even both the Combatants allow of Freethinking,) that they had a Mind to encrease the Bulkyness of their Fame, in order to make their Calling sure to some more bulky Superintendantships, which seem near upon a Vacancie. That Ecclesiastical Policy was successful enough formerly to the first Rise of one of those Champions: for had not *Bn. H--* y pitch'd upon an Antagonist of the first Order and Vogue, he might in all Likelyhood have spent the Remainder of his Days in no higher Company than that of poor *Peter*, without any great Hopes of a Shymar; which at last, after the prodromal Honour receiv'd from *Exon's* Pen, prov'd to be very near of a Piece with his former Friend *Peter's* poor Camail: for which Reason even the touchy high-flying Order of the *Hereditary* beneficially Conformists seem'd much inclin'd to forgive his Promotion, provided they were secur'd against his Removal or Translation from that wel-proportion'd Superintendantship of crusty old *Dinoth*; barring also all future Commendams: because they think (as they please) that that *Crozier* would like to be but little better than a *Sine-Cure*, as the Reverend *Mr. Bisset* said of his *Modern Fanatick's* Preferment in *Wales*, pag. 41. Par. 1. So likewise the Antagonism of the Jesuits prov'd so successful to the poor Fryar *Noris*, as to make him so famous, that the very Bulkyness of his Reputation got him a Cardinals Cap: For the Jesuits amongst the *Romanists*, are oftentimes, as to the Effect of Antagonism, what High-Church is amongst *Protestants*, that is, being beat, or even struck at, will strike Fire, even to the Illumination and Illustration of the Antagonist, but generally is fear'd more than belov'd; tho' both aime at the sole Sway in their respective Church

and State, yet with this Difference, that the Jesuits aime is downright Ostrocism, and despotick; but High-Church's Pretensions are much upon only seasonable Monopolies, as Non-entities, and Negatives, without any premeditated Malice, or perchance oftentimes, any settl'd Thought at all: yet both Jesuits and Highflyers do very much influence Fame, and are reciprocally influenc'd by the same popular homotecnal Trump of Fame; which will never raise their *bulky Reputations* to any laudable or edifying Pitch. But whither or whether their *Works* will follow them, or no, at least the poor Convert *Corrano's Works* do follow him even beyond the Grave, to the Honour of the Protestant Name as well as to the Edification of Profelyte Zeal. viz.

Corrano Writ, an Epistle or Godly Admonition, sent to the Pastors of the *Flemish Church* in *Antwerp*, exhorting them to concord with other Ministers, translated into *English* from the *Latin*, by *Geofrey Fenton*. *London* 1570. 8vo. *Tabulæ divinarum operum; de humani generis Creatione*. Printed 1574. 8vo, translated also into *English*, under the Title of, *Tables of God's Works &c. Dialogus Theologicus, quo Epistola D. Pauli Apost. ad Romanos, explanatur. Collect. ex Prælectionibus Corrani, & Articuli Fidei Orthodoxæ, quam ille professus est*. *Lond.* 1574. oct. and reprinted in *English* there 1579. oct. Supplication to the King of *Spain*, wherein is shew'd the Sum of Religion, for the Profession whereof, the Protestants do suffer Persecution in the Low Countries. *Lond.* 1577. oct. 'Twas written also in *Latin* and *French* &c. *Notæ in Concionem Salomonis de summo hominis Bono, quam Hebræi Cobelet, Græci & Latini, Ecclesiastem vocant*. *Lond.* 1579. and 81. in 8vo. The Version of which Text into *Latin* was done by *Corranus* also. The said Notes were adorn'd with a Learned *Latin Analysis*, by the

the famous Protestant Convert, *Abraham Scultet*, Edit. *Francof.* 1618. oct. &c. *Corrano's* Sermons on *Ecclesiastes*, were abridg'd by *Thomas Pitt*, Oxon. 1585. oct. which is call'd by some *Pitt's* Paraphrase on *Ecclesiastes* &c.

Another Spanish Convert, that waded through a great many Difficulties here, before he was oblig'd to go for *Holland* for a Livelyhood, was *Valeriano de Vallera*, thō' a Master of Arts of Oxon. He writ in Spanish, Institution of Christian Religion, or, the Interpretation of *Calvin's* Institutions. (2.) The Reform'd Catholick. (3) Of the Lives of the Popes and their Doctrine. (4) Of the Mass. (5) A Swarm of false Miracles, wherewith *Mary de la Visitation*, Priorefs of the *Annunciada* of *Lisbon* deceiv'd very many &c. the three last were writ by *Valera* in Spanish, about 1588. and the second Edition of them came out with Amendments and Additions, by the Author An. D. 1599. oct. translated into English by *John Goburn*, a Prisoner in the Fleet - Lond. 1600. qu. *Cyprian* also publish'd the Bible in Spanish, printed the 2d time at *Amst.* 1602. fol.

'Tis likewise uncertain, how lucky or unlucky for a Convert, was *Philip Ferdinand*, a *Poland*, first a Jew, then a Romish Catholick, and at last a Protestant. He went to *Cambridge*, where he Printed a Latin Translation of, *Hæc sunt Verba Dei* — *Præcepta in Monte Sinai data Judæis, sunt 613. quorum 365. negativa; & 248. affirmativa, collecta per Phariseum Magistrum Abrahamum filium Kattani, & impressa in Bibliis Bambergiensibus, Anno à Mundo creato, 5288. Venetiis: ab Authore, Vox Dei Appellata &c.* in 4to 1597. There was also about ten Years ago a young studious Jew, who happen'd to be so lucky, as to light upon the lucky Steps of Preferment (to a Students Maintenance) already as well as upon the
gradua

gradual Psalms of all the penitential Stations, in a regular Concert to his fortunate Conversion to the Church of *England*: for, he first acquainted a Parishoner with his pious Inclination to the Christian Faith, then that Parishoner acquainted the Churchwarden, who sent him to the Clerk of the Parish, and he brought him to the Curate, and thence he was sent regularly to Dr. *Alix*, (the Curate's own Dr. being then out of Town, as well as always out of the intellectual and cordial Abilities, fit for such a Charitable Undertaking) who, after some probational Exorcisms, and the Noviship-Exercises or Trials of the Constancy and Sincerity of his Christian Pretensions, presented him as a compleat regular Convert to some of the Church-Dignitaries; by whose Contributions he was enabled to publish the *Motives* of his Conversion, by the way of Apology or Parnesis, or both, to the *Jews* in general. 'Tis a sensible edifying Book, wherein as to the Language and Method he was assisted by some of the Learned and Charitable Divines of the Church of *England*. Whereupon he was handsomly provided for in one of our Universities; where I suppose he now is, making a laudable Progress in all Christian Vertues and Learning. His Name I don't remember, neither have I his Book now by me; neither being very material.

In King *James* the first's Reign there were two Learned *Grecian* Profelytes, that came over to the Church of *England*; with considerable Edification to others, as well as with Spiritual Advantages and some Temporal Comforts, to themselves. The first whereof, was *Metrophanes Critophilus*; who upon his Coming to *England*, was sent by ABp. Abbot to *Baliol* Colledge *Oxon*; where he continu'd till 1622. and then he departed from *England*, to his own

own Country, where he became Chancellor to the Patriarch of *Constantinople*, and at last himselfe Patriarch of *Alexandria*, in the place of *Cyrill Lucaris*, who was thence translated to *Constantinople*, and who had made the valuable Present to King *James*, of the *Alexandrian* MS. Copy of the Bible of the Septuagint Translation into *Greek*, lately publish'd by Dr. *Grabbe*, and Dedicated to Queen *Anne*. The MS. it self is in St. *James's* Library, now join'd with or near *Cotton Library* at *Westminster*. However, our *Metrophanes* was so grateful to the Church of *England* and the Protestant Reformation, as to publish conformably to it, a Confession of Faith under the Name of the foresaid Patriarch *Cyrill*, then of *Constantinople*, and of the whole *Greek* Church, in 1629. in the *Greek* Tongue, with the Anathematisms of *Cyrill*, when he was Patriarch of *Alexandria*. Both which were reprinted, with a pretended Censure and Condemnation, at *Rome*, in 1632. But the late Sir *Paul Ricaut*, in his present State of the *Greek* and *Armenian* Churches, Edit. 1679. pag. 298. will have it, that, the *Anatolian* Confession of Faith, is what is generally accepted and approv'd by the *Greek* Divines, wherein (pag. 303.) the *Romanists* make their greatest Exception against the *Greek* Church's Denying of Purgatory, and the *Pope's* Authority — pag. 334. for in most Points of Controversy, where the Patriarchal Authority is not concern'd, the *Greeks* exactly concur with the Sense of the *Roman* Schools. But the real Difference between the *Greek* and *Roman* Church, are more exactly set down in the Learned Mr. *Brerewood's* Enquiries Edit. Lond. 1614. pag. 126. 127. 128. and particularly, by our late laborious Dr. *Tb. Smith* in *Epistola, De Ecclesiæ Græcæ hodierno statu*. Edit. 2. Lond. 1678. But after all that can be said of the Doctrine

Doctrine of the Greek Church, one may in a great Measure apply to the hodiernal Grecians, not only what was said of the Grecians by St. Paul, Tit. 1. 12, 13. but also what the Pagan Satyrift declares of them in general, *Graculus esuriens in calum, jasseris, ibit.*

The t'other honest Greek Profelyte of the Church of England, was Christopher Angel, Native of Pelopenese, who being persecuted by the Turks, came into England, and then was sent to Trinity-College in Cambridge, and thence to Baliol College Oxon. He publish'd, *Enchiridion situtis Gracorum*, at Cambridge 1619. in 4to, which was afterwards publish'd by George Fhelavius, Minister of Danzick, with the Title of, *Status & Ritus Ecclesie Græcæ*, at Franckfort 1655. in 8vo. Our Greek Convert Angel publish'd also in Greek and Latin, *De Apostasiâ Ecclesie, & de Antichristo, seu homine peccati*, at London 1624. in 4to. But first of all, he publish'd in Greek and English a Tract of the many Stripes and Torments inflicted on him by the Turks, for the Faith he had in Jesus Christ, Oxon. 1617. where he dy'd in 1638. and was bury'd there in St. Ebbes Church Oxon &c. See *Eustratii Johannis Zialowiski Rutheni, Brevis Delineatio Ecclesie Orientalis Græcæ*, nunquam antehac, nunc verò cum notis evulgata à Wolfgango Gundlingio, apud Noribergenses Ministro, in 8vo, Norimberg. 1681. Most of this Learned Piece is taken from an Authentick MS. which the Publisher's Son in Law, Mr. Vogelius had from a Greek Refugee. The Learned Editor represents six several Copies of St. Athanasius's Creed, which often differ in Words, and sometimes in Phrases, yet are all of them entirely Consonant and Divinely Harmonious, as to Doctrine: The first of these Formula's is Genebrard's from Baiffus's MS. The 2d is that of Bryling, which he first publish'd at Basil; and afterwards was publish'd by Henry Stephen's at Paris in 1565. The 3d is that of Labbé and Cossart's Edition in the Councils: The 4th is that of the Church of Constantinople: The 5th is the Vulgate, in Athanasius's Works. And the 6th is that which our Excellent ABp. Usher publish'd from Patrick Yung's MS. in 1647. See *La Turquie Chrétienne sous la puissante Protection de Louis le Grand, Protecteur unique du Christianisme en Orient, Contenant l'État présent des Eglises Grecque, Armenienne & Maronite. Par Mr. de la Croix, cy-devant Secrétaire de l'Ambassade de sa Majesté à la Porte*, in 12. à Paris 1695. wherein, the Papists own, that they got the abovemention'd Patriarck Cyrill Lucaris, to be at last Strangl'd in Benishment by the Turks, for his being of the Protestant Principles of Faith. But more hereafter.

M T L E S D A V I E S.

A
SUPPLEMENT
TO THE
Dissertation upon the Latin DRAMA,
STYL'D

Pallas Anglicana;

B E I N G

A Continuation of the Critical History
of all sorts of *Writers* and *Writings*, and in
particular of *Converts* and *Profelyts* that
turn'd from, or to the Church of *England*.

O U T

Of the *Oxford* and *Cambridge* Writers and
Writings, and Others.

 O the *Grecian* Protestant Converts, may
be added the foremention'd Venerable
Patriarch, first of *Alexandria*, and then
of *Constantinople*, *Cyril Lucar*, who was
first inform'd of the Doctrine of the true Prote-
stant Reform'd Christianity, by that Learned and
Zealous Dutch Protestant Apostle in the *Levant*,
Cornelius, and was confirm'd therein by the fore-
mention'd *Metrophanes*. That excellent Missio-
ner *Cornelius*, was sent there by the States of *Hol-
land*, in 1610. who presently distributed several
Protestant Books amongst the Heads of the *Greek*
Church, and was a great Promoter of *Cyrill's*
Translation from the See of *Alexandria*, to the Pa-
triarchical Seat of *Constantinople*, after the Death
of *Timothy*, who was suppos'd by some, to have
A been

been poyſen'd by ſome of the *Romiſh* Faction, for Fear he ſhould alſo unite with the Proteſtants, as the foreſaid *Cyriſl* did endeavour a little after by the abovemention'd Confeſſion of Faith: But the *Romiſh* Partifans preſently drew their Perſe-ſtrings, and hir'd the poor Shadows of the *Alexandrian*, *Antiochenian* and *Jeruſalem* Patriarcks with ſome other Ghoſt or rather Gueſt Biſhops of the *Greek* Congregation, to meet, and condemn the foreſayd good Proteſtant Orthodox *Cyriſl*, whom they got baniſh'd by the unhappy Conjunction of the *French* Ambaſſador at *Conſtantinople's* Inter-eſt with that of the *Papiſh* Partifans, who plac'd a *Po-piſh* *Greek* Creature in poor *Cyriſl's* Room: But the diligent Zeal of our foreſayd Learned Proteſtant Miſſioner *Cornelius*, being ſeconded by Heaven, found Means to have good *Cyriſl* recall'd and re-plac'd upon the Patriarchal Throne of *Conſtanti-nople*: But the reſtleſs *Po-piſh* Emiſſaries were at the Expence of another hireling Festival Meeting of the ſame *Po-piſh* *Greek* Partifans, who with the *French* King's powerfull Aſſiſtance, and his Embaſſador's indefatigable ZeLOTiſm, got the *Oto-man* Porte, to baniſh honeſt *Cyriſl* to the Borders of the *Euxine* Sea, where they had him at laſt ſtrangl'd; ſo that he dy'd properly a Martyr for the Proteſtant Orthodoxy, as much and as cer-tainly, and as innocently as ever his Name-ſake and Predeceſſor the great *Cyriſl* of *Alexandria* (in the 5th Chriſtian Century) was persecuted by the *Ario-Neſtorian* Faction, who were the *Po-piſh* per-secuting Dragooners of thoſe Days. This Chriſtian Martyr, *Cyriſl* *Lucar*, was the ſame that preſented *K. James* the I, with the abovemention'd *Alexandrian* *Septuagint* Scripture-Copy, with *Clement's* Epistle, and a half of another to the *Corinthians*, with other

other Sacred Appendiculars, (which were suppos'd to have been written by the celebrated Christian Lady-Convert, *Thecla*, in or near the Apostles Days) in Lieu or Return of that excellent Present of St. *Chrysostom's* Works, and others, in their pure Greek Text, edition'd by Sr. *Henry Savil*, spoken of elsewhere, sent by King *James* the first, to the often abovemention'd Greek Protestant Patriarch, Convert and Martyr, *Cyrill Lucar*. See, *La Turquie Chrétienne sous la puissante Protection de Louis le Grand, Protecteur unique du Christianisme en Orient contenant l'État present des Nations & des Eglises Greque, Arminienne & Maronite. Par Mr. de la Croix, cidevant Sacretaire de l'Ambassade de Sa Majesté à la Porte.* In 12. à Paris 1695.

Amongst the Foreign Converts to the Church of England, must be plac'd, *John Xeres*, a Jewish Convert, who publish'd an Address to the Jews, in 8vo, Lond. 1711. mention'd in the former Part of this Dissertation, pag. 38. *Asben. Brit.* Part. 3. as also *Theodore John*, a late Teacher of the Jews, who publish'd *An Account* of his Conversion, at Lond. 1693. and *Paul Isaac*, who from a Jew, turn'd Christian, and publish'd in *Oliver Cromwell's* Anarchy, the *Messiah* of the Christians and of the Jews, at London 1655. in 12. And still before that, some Jews mention'd by *Hugh Broughron*, in *Responsio ad Epistolam Judæi Byzantini expetentis Cognitionem fidei Christianorum*, in 4to 1606. *Hermanni Witsii, Judæus Christianizans circa principia fidei & SS. Trinitatem: Ultraject.* in 12. 1661. *Nic. Boderberus, Socinianorum Remonstrantissimus: Lugd. Batav.* 1624. *Paulus Riccius, ex Judaicâ familia Christianus factus scripsit libros 4. De Cœlesti Agricultura, qui exstant apud Jo. Pistorii Tom. 1. Scriptorum Cabalisticorum, Edit. Basil.* 1587. in fol. See *Bælii*

Lexicon, editionis 2dæ, & Rich. Simonis Bibliothecam Selectam, Gallicè, editam, tom. 1. c. 42. 'Tis from that *Jewish Convert, Paul Riccius's Book*, that the Quaker *Rob. Barclay* pretend's to prove in his *Apology*, that *Christ's last Supper* was no more intended to be a *Sacrament* than washing of one another's Feet &c. See *Cabala, or Scrinia Sacra*, in fol. *Lond.* 1665. & *Cabala, or Mysteries of State*, in 4to, *Lond.* 1654. The Collection of odd and scarce Papers or Pamphlets, call'd the *Phoenix*, printed about the Year 1690. in 4to, &c. *Jo. Steph. Rittangelii Veritas Religionis Christianæ in Articulis de Trinitate & Christo, ex Scripturâ, Cabala, &c.* *Franeq.* 1699. in 8vo. *Charitonymus Christonymus, Capita 10. ad Anonymum pro Divinitate Christi, Græc. & Latin.* MS. in 8vo, *Biblioth. Bodl. M.63.* *Art. Walter Charleton, Doctor of Physick, his Darknest of Atheism*, expell'd by the Light of Nature, in 4to, *Lond.* 1652. *Jo. Ludovici Fabricii Apologeticon, non dari Gentes Atheas*, in 4to, *Heidelberg.* 1682. & *Tiguri*, in 4to, 1698. That Learned Protestant surviving Relation, Name-sake and Country-Man, the present famous Publisher of Books at *Hamborough*, is mistaken in his Account of the celebrated *English Jewish Convert Nicolaus Lyranus*, whose perpetuated Notes or ordinary Gloss upon the whole Scripture, according to the *Roman* vulgar Latin Translation, were printed at *Lyons* in 6 Vol. Fol. in 1589. and *Duaci*, 1616. He dy'd a *Franciscan Fryar* at *Paris*, 1349. That he was an *English Jew-Convert* to Christianity, is testify'd by the Learned *Dutch Protestant Joh. Drusius*, of the Reform'd Institute of the *Calvinists*, ad *C. 15. Genes. & Exod. 33.* And *Jo. Gerhardus* of the Protestant Order of *Lutherans*, in his *Patrologiâ*, Edit. *Jenæ*, 1653. *Lyranum amo* (say's our Primitive Protestant Patri-

arch Luther, in cap. 2. *Genes.*) & inter optimos ponit, quòd ubique diligenter retinet & persequitur Historiam, quamquam Auctoritate Patrum se vinci patitur, & nonnunquam eorum exemplò defleat à proprietate sententiæ ad ineptas Allegorias &c. *Lyranus* (or, *Harper's*) formerly *Glossa Ordinaria*, & alia, are in MS. in Bodleian Library, as also his Book, *Contra perfidiam Judæorum*, printed in 8vo, which the cunning-ketching Jesuit *Labbeus*, thought, was never printed. With *Lyranus's* Scriptural Notes, there be always publish'd the Interliniary Additions of another Jewish Convert in Spain, viz. *Paulus Carthagena*, who is said to have been converted to Christianity by the Reading of some of *Thomas Aquinas's* Writings: He was first Chancellor of the Kingdoms of *Leon* and *Castile*, soon after Arch-Deacon of *Trevignum*, then Bp. of *Carthagena*, afterwards of *Burgos*, and at last Patriarch of *Aquilegium* or *Aquileia*, in *Italy*: He dy'd in Spain near *Burgos*, in 1435. a Year after he had compleated his valuable Piece of Scripture-Criticism, styl'd *Scrutinium Scripturarum*, lib. 2. Edit. 1434. and *Burg.* 1591. in fol. He is call'd also, *Paulus de S. Maria*, & *Paulus Burgenfis*.

But of all the Forreign Converts and Refugees to the Church of *England*, none ever was so lucky at first, and so unlucky afterwards, and at last so all over bewitch'd and infatuated as the famous *Marck Anthony de Dominis*, who was first a Dominican Fryar, then a Jesuit, afterwards Bishop of *Segnini*, and at last ABishop. of *Spalato* in *Dalmatia*, within the States of *Venice*, for 14 Years: but refusing to pay one *Andrentius* his Suffragan Bishop a Pension of 500 Crowns, order'd by the Pope, he resolv'd not to defer any longer, to betake himself to the Protestants, in *Switzerland*, afterwards to them in *Holland*, and at last in *March*, the latter End of the Year

Year 1616. he came into *England*, where he was receiv'd by K. *James* the 1st with unexpressible Civility, who prevailing with the Arch-Bishop of *Canterbury*, to accommodate him with all manner of Respect and Magnificence in his Palace at *Lambeth*, he sent him next Morning a Silver Basin and a Silver Cup: whereupon Cunning *Spalato* made this witty Return in Latin, *Rex optimus Jacobus misit mihi pelvium, quo abluerem omnes sordes Ecclesiæ Romanæ, & Calicem ad imbibendam puritatem Evangelii Christi*, or Words to that Effect. He was soon after, made Master of the Hospitable Church of the *Savoy*, and Dean of *Windsor*, and Parson of *West-Islesly* in *Berks*, that being a *Peculiar* belonging to the Episcopal Jurisdiction of the Dean of *Windsor*; and finding one *Precedent* in his Predecessor, he collated the Personage upon himself, and made a Shift for so much *English* as to be able to read the 39 Articles in *English*. 'Tis almost incredible (say's the Rev. *Thom. Fuller* in his *Church History of Britain*, Book 10. p. 94. Edit. *Lond.* 1655.) what flocking of People there was, to behold this old Arch-Bishop *Spalato*, now a New Convert: Prelates and Peers present him with Gifts of high Value: Indeed it is an Humour of our *Englsb*, strangely to admire Strangers, believing invisible Perfections in them, above those *Native Refugees and Converts* of our Land: A Quality commendable in our Country-Men, whilst inclining them to Hospitality; but sometimes betraying their Credulity to be thereby dangerously deluded. He was feasted wherever he came, and the Universities, when he visited them, address'd themselves to him in their solemn Reception, as if he himself alone had been an University. So far our excellent Historian *Fuller*: But the unlucky

ky Wag *John Barclay*, (who was then a Gentleman of the Bed-Chamber to King *James* the first, cho' a privat *Romanist*,) told him at first, that he should be made much of, for some little Time, or as long as the Aire of Novelty blew fresh, but afterwards he would be slighted.] However, *Spalato* the new Foreign Convert, was resolv'd to do something in Return for his great Welcome and greater Preferments, as well as for Conscience-sake. For,

Soon after his Conversion and Appulsion here, he publish'd his ten Books, *De Republicâ Ecclesiasticâ*, in Fol. at London, 1617. and a Sermon, or *Predicat*, *la prima Domenica dell' Avvento*, Lond. 1617. Which Sermon of his was presently after translated into *English* in the same Year. A great many Persons of all Ranks and Quality us'd to be present at his Sermons. The very same Year, he assisted at the Consecration of two of our Bishops, with all the Power and Character that ever he could have receiv'd at his own Consecration in the Church of *Rome*: which by the by, is a super-numerary Argument *ad hominem* of the unexceptionable Validity of the Ordinations of the Church of *England*, as by Law establish'd. For, on the 14th of Dec. 1617. the Archbishop of *Spalato*, with the Bps. of *London*, *Ely*, *Rocheſter* and *Liechfield*, did ordain and consecrate *George Mountain* Bishop of *Lincoln*, and *Dr. Nich. Fenton* Bishop of *Bristol*, with all the Canonical Essentials of Imposition of Hands, and all other primitive Requisites, that ever were practis'd in any Christian Church in the World. The next Year he writ and publish'd, *The Rocks of Christian Shipwrack*, translated into *English*, at London in 8vo, 1618. and *Sorex primus*, Lond. 1618. in 8vo. He had publish'd before, his, *Consilium Professionis*;

as also his ingenious Mathematical Tract, *De Radiis Visibilibus & Lucis in Vitris Perspectivis & Iride*, in 1611. qu. where may be seen the Main of Sr. Is. Newton's Opticks &c.

In the mean time, the *Spanish* Embassador, that famous intriguing *Gondamar*, had privat Instructions, to use all possible Means to take off, that Scandal and Blot from the Church of *Rome*, which began to suffer much in it's pretended Fame and Figure, by the considerable Figure the Learned Arch-Bishop of *Spalato* made amongst Protestants. In order thereunto, *Gondamar* meeting with *Spalato* often at Court, he began to familiarize himself with *Spalato*, who frankly conversing with him, and hearing him say, that he was troubled with a *Fistula*, or some such odd Distemper, *Spalato* presently reply'd, that three Turns about *Tyburn-Road* would infallibly cure it: Whether *Spalato* meant only, that riding in the Air would do him good, or jookingly, that nothing but Death would cure it; or, whether he took himself to be affronted at *Gondamar's* Collegiating with him about such Distempers, and consequently that he deserv'd such *Trifurcal* Repartees for his despizing Reflexions, is not so certain, as that it prov'd a Spur to *Gondamar*, to pursue his Instructions with all his Might and Fury of Revenge, as well as that of Bigotry. And it happen'd appunto, that observing there was a frequent Report of the Arch-Bishop of *York's* being dead, by Reason of his great old Age, *Gondamar* was resolv'd to trye whether *Spalato* had left his *Romish* Ambition and Cove-teousness as well as his other *Popish* Errors behind him in *Italy*; and so got one of his Agents to whisper into *Spalato's* Ear, that the King had declar'd the Day or two before, that he would advance

vance *Spalato* to the Arch-Bishoprick of *York*, as soon as ever Doct. *Tobie Matthews* dy'd; so that 't was his exact Time to apply himself, and speak to the King about it, before any body else put in for it, or to that effect; which *Gondamar's* Agent writ also in an anonymous Letter to *Spalato*, as if it came from some privat Friend or Wellwisher at Court: However, the Bait took with the ambitious *Italian*, who still lov'd Splendor, and to have wherewithall to maintain his Train of poor needy *Italians*, that were continual Hangers on: And according to *Gondamar's* politick Intrigues, *Spalato* hasten's to Court, with the false Report of the old Arch-Bishop of *York's* Death, and propos'd to King *James*, what he fondly suppos'd, he was cock-sure of obtaining: But the King receiving the ambitious Proposal as well as the false Supposal with a suitable Scorn and Indignation, did strike the foolish and doubly bewitch'd *Spalato* all of a heap, and made him retire with such a Portion of Melancholy and Despair, that he began to think of the Flesh-pots of *Egypt* again, and to hope of a benigner Aspect of the old Pageantry of his *Pharian* Gods: In the mean time *Gondamar* follow'd soon after him to Court, and took the Opportunity to repeat to the King his Thoughts and his former Suggestions of the ambitious Conversion of the *Italian* new Profelyte, *Spalato*: Yet the King would not yeald to *Gondamar*, that he was not a sincere Protestant: Then, say's *Gondamar*, I'll shew your Majesty in a Fortnight's time undeniable Proof of *Spalato's* Insincerity or Inconstancy: In ten or twelve Days after, *Gondamar* has his Dispatch from the *Pope's* Nuncio at *Brussels*, who according to the *Spanish* Court's privat Negotiations had procur'd from *Pope Gregory*

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the 13, (*Spalato's* former intimate Crony and Patron) a Brief for *Spalato's* Pardon, and a Promise of restoring him to his former *Post* and Dignity, upon Condition, he would privately subscribe some Articles preliminary to his Reconciliation; which he did in the Presence of some of *Gondamar's* Agents for that Purpose: which Subscription *Gondamar* immediatly carry's to Court, and shew's it the King: who remain'd amaz'd at the *Italian's* infatuated Assurance as well as Ingratitude, till some little Time after, *Spalato* pursu'd his Impudence so far, as to write to the King to have Leave to retire to *Italy*, upon some emergent Occasion: The King instead of an Answer, appoint's some Commissioners, to examen *Spalato*; who declar'd him not only unworthy of the former Royal Reception and Favours, but also a designing and practizing Spy upon the Church and State, and withall sent him an Order, to depart the Kingdom immediatly under Pain of High Treason.

Thereupon, *Spalato* hasten's away to *Brussels*, where the Nuncio deliver's him the Pope's Brief of Pardon and Indemnity, after a fresh Vomit of another Palinody; and thence steer's his Way to *Paris*, where he was not asham'd, to publish his scandalous and ingrateful *Consilium Rediit's*, in 8vo *Paris*, 1623. tho' the Year before, just after his Expulsion out of *England*, he had his 3d Part of his *Ecclesiastical Commen-Wealth* publish'd in Latin, at *Hanover*, in 1622. But we must remember, that soon after his Arrival into *England*, the *Papists* presently publish'd against him a virulent Book, entitul'd, *Monseigneur, Pate voi*, (suppos'd to be the encouraging and dallying Word of his Galanting Mistress here or in *Italy*: Tho', it may signify also, *Go on my Lord*, or, *You are adoing it*, or,

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Consider what you do, &c.) Or a Discovery of the Dalmatian Apostata, Marc Antony, De Dominis, and his Books, in 4to, 1617. without the Name of the Place. Which he answered the Year following in his foremention'd *Sorex 1^{us}*. And his Secretary sometime after, publish'd *Scalpellum ad confodiendum soricem &c.* wherein he pretends that his Master's Design was only, to unite all Christian Churches, or to that effect. However, a great many English and Forreign Protestants writ against his wicked, and worle than bewitch'd *Apostacy* from the Protestant Reformation, such as Dr. R. Neile, ABp. of York's *Spalato's* Shiftings in Religion &c. But after *Spalato's* Arrival at Rome, his old Friend Gregory the 13, seem'd willing to confirm his Amnesty; and upon another piping-hot Recantation settle's a pretended Pension of 500 Crowns a Year upon him, which he enjoy'd for some little Time, till his old Crony-Pope dy'd; but the succeeding Pope Urban the 8th presently take's away his Pension, whilst a German Cardinal Clesel, (who was formerly *Spalato's* old Acquaintance, (but then say'd to be disgusted with him, because he did not make it his Buisness, to recover that old Acquaintance and new Protection) ensnar'd him by a pretended friendly Invitation to Supper, into a Freedom of Discourse, wherein old *Spalato* would need's vantage, tho' a great many Roman Catholicks had endeavour'd to answer his Books for the Protestant Reformation, yet, none had done it effectually, but he could do it himself, or to that effect: with a Design, to be set upon that new Work of Self-Confutation, either to recover his lost Pension, or to cover his privat Commerce with some Protestant Sojourners then at Rome, the better to compass his second Retreat to the Protestant Countries

again: But the perfidious Cardinal *Clesel*, according to the privat Instructions given him by the in-urbane *Urban*, take's that Freedom of Discourse for the Catch-word, and send's him to Prison; whence he was soon after drag'd out dead, the better to be convicted of Heresie in the Inquisition, and Sentence given upon his Corps to be burnt together with his Writings and Books in *Flora's* Camp at *Rome*: Tho' some say, his Corps was bury'd first, and then dug up to be convinc'd of Heresy by the Inquisitors. See our accurate Church-Recorder, *Tho. Fuller* B. D. ubi supra & *Bilancia Politica* di *Boccalini* Tom. 3. & *Theatro Britannico* di *Gregorio Leti* Vol. 4. &c. *Vigneul Marville's* *Mélanges*, Edit. in 12. 2 Vol. à *Rouen* 1700. à p. 293. Vol. 1.

Upon the whole, the foresaid Learned *Fuller* very uprightly conclude's with this comprehensive Epiphonema: *Spalato* had too much Witt and Learning to be a cordial *Papist*, and to little Honesty and Religion to be a sincere *Protestant*. This unhappy Catastrophæ happen'd in the Year 1625. wherein *K. James* himself dy'd, and 4 Years after *Spalato's* Expulsion out of *England*. See also *Cambden's* *Annals* of *King James*, where 'tis further observ'd, that the next Year after *Spalato's* Appulsion into *England*, viz. 1617. Nov. 10. That the King chide's the Doctors of *Cambridge* about the Spreading of the *Arminian* Sect among the Students &c. And our often mention'd judicious *Thomas Fuller*, also more fully observe's, *ad An.* 1622. in his compleat Church-History, lib. 10. Cent. 17. p. 100. That about the same Time, three other *Italians* made their Escape into *England*: One *Antonio* a Capucin Fryar, who here marry'd a Wife, and was benefic'd in *Essex*; and two *Benedictin* Monks, living, the one with the Arch-Bishop of *Canterbury*, and the other with the Arch-Bishop of *York*, they happen'd

pen'd also to be neither good Dough nor good Bread, but like *Ephraim*, a Cake not turn'd (*Hosea* 7, 8.) for, the first being of Kin to *Spinola*, Governor of the *Spanish* Low-Countries, was by him persuaded to go to *Rome* again; and the other two got away privatly, being only racking, not thorough-pac'd *Protestants*.

Yet let not this (conclude's our honest Clergy-Historian *Fuller* *ibid.*) breed in us a *Jelousie* of all *Italian* Converts, seeing *Vergerius*, *Tremellius*, *Peter Martyr*, *Gentilis*, and several others, may reconcile us to a good Opinion of them, and to believe that God hath a few Names even in *Sardis* (*Revel.* 3, 8.) where the Throne of the Beast is erected. And indeed *Italian* Converts, like *Origen*, where they do well, none better; where ill, none worse. Thus far, our excellently edifying Clergy-man *Thomas Fuller*, employ's all his Christian Endeavours, to propitiate the haughty sower Humours and Tempers of some *Protestants*, who seem industriously avers'd to all that turn from the Church of *Rome* to be *Protestants*, forgetting the paralel Case of their own Offspring, as if no Sincerity or Usefullness could be expected from any that turn'd to be *Protestants* after them: and as if the latter occasional *Protestant* Profelyts from *Popery* were to have a self-destructive Dispensation from the *Pope*, to lead a despicable Life, by holding and siding with *Protestants*, for to betray *Protestancy*, and advance *Popery* under an impracticable Disguise for an imaginary Season, and then to return at last to the *Popish* Party, to be consummated by the irritated Fury of an enrag'd *Popish* Inquisition and disoblig'd Zealots. Such a Conduct would be as impolitick Distraction as the mad Ravings of the uncharitable Frenzy, that frame's such impossible
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Chimeras, and evaporate's such inhuman Jealousies and barbarous Suspicions, which are self repugnant to the first Principles of the Law of Human Nature and Society, as well as to the standing Maxims of the *Law of Arms*, which always amongst the most barbarous Nations not only open's a *Refuge*, but also make's a suitable *Provision* for all spontaneous Deserters tho' ever so mercenary. But in reality, such inhospitable Surmizes are the unnatural Disguises and stale Designs and Practizings of unchristian selfish Covetousness and designing Tenaciousness, for want of self-consistent Sense and Reason as well as for want of good Manners and charitable Civility. Not but Converts from *Popery* are often driven to stand in Need of Patience, if not of Constancy, as well as of all other inward and outward Necessaries, yet some of the most *ombrageux* Protestants may remember, when some have taken the *Popish* Sacrament, to serve another Cause; which upon the design'd Turn they were not ashamed to own in Print, if the Publick was not mis-inform'd: So that there may be hereditary Reform'd *Jesuits* amongst Protestants as well as unconverted *Profelyts* from *Popery*, and possibly as many.

But what became of the foremention'd three *Italian Mezzo-tinto-Profelyts*, my Author say's not, but one may safely venture to believe, that they did not at Long run fare much better after their Return to their *Romish* Vomit, than the Renegado Arch-Bishop of *Spalato*, who with the whole Bulk of his uncommon Fame, extraordinary Family and Quality, greater Friends, vast Interest, useful Parts, and serviceable Learning could not engage the triple Crown, nor oblige the Church of *Rome*, to stand to it's solemn Promise of Amnesty, and to keep their Word with those that ever went,

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for ever so little a While, to herd amongst those they are pleas'd to call Hereticks: And if such a Field-Officer, as that *Mare Anthony*, could find no final Grace or Favour for his ambitious Repentance or Inconstancy, much less could the cōther three common Sentinels of *Italian* Profelyts, expect any other Reception in the *Roman* Camp, than the wonted Station in *Campo Florio* to be burnt. Most of the *Protestant* Profelyts from *Popery*, ever have such a Horror of Returning to their *Roman* Colours, that they ever from the very Beginning of the Reformation, chose to suffer any thing in Liberty amongst one another, than to trust the Popish Parole, ever so solemnly plighted, of irreconcilable *Rome*. As it appear'd in a *Jesuit*-Convert from *Popery*, a little after the Restoration of King *Charles* the 2^d, whose Name, as I take it, was *Father Trevor*, or some such Appellative: He had run through all the designing Courses, and politick Curfes of that dangerous Society, in the highest Quality; so as to have taught Divinity amongst them for several Years; and at last was sent an old veteran and inveterat Recruitor here, in their Chivey-chace of Mission-hunting; where after having rang'd for sometime, he perceiv'd upon serious Thoughts, that he was come upon a very foolish Errand, and withall considering that he came originally from an *Anabaptist* Parentage, he began to think with himself, that probably his Parents never had him baptiz'd, and consequently according to the Popish Divinity, his Ordination and Jesuitical Vows, with all the rest of the *Romish* Superstructure of Chaff and Stubble, were doubly void, and of no Effect: Which Handle he was resolv'd to lay Hold of; and accordingly writ to his old Crony and Brother in Iniquity, *Joseph*
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Symons, the Provincial of the wicked Jesuits, at that Time; and in the mean time he put the same Scruple into his Brother's shallow Pate, who was a poor *Carmelit* Fryar, missionneering here in like manner, so that both happen'd to have so much Grace as soon after to turn Protestants; and he that was a Jesuit, at length marry'd a Widdow that kept an Ale-House in or near *Wapping*, where he became in a short Time very poor, tho' he had carry'd off a considerable Sum of the Jesuits Money: For, his Crony *Symons* the Provincial, had constituted him here in *England* his Substitute and Procurator or Attorney General, to appear in all their wicked Affairs, especially to receive and return Money, as Occasion should require. Therefore *Symons*, as he was a very ingenious Sophist, us'd all his Wits to influence the *Protestant* Proselyte, *Trevor*, to return to his *quondam* dear and tender Society, and he should be his own Carver, and do or live where or what he would: and should prescribe his own Method of Indemnity and Pardon, with what Guaranties he could think of; shewing him withall a Letter from their General under the Seal of their Order, as an Authentick Voucher of what he had promis'd; nay, conjur'd him by the peculiar Bonds of their own privat Friendship of so many Years standing; adjuring himself, that he would rather suffer himself, and venture his own Damnation (of parting with the Society himself) rather than *Trevor* should suffer the least Confinement or Disturbance, in Person or Repute; proposing likewise further to have it all smother'd up, and to pass for a false Report, except with some few of his own intimate Friends, that were ready to pawn their Souls and Bodies rather than to betray him, which would reflect upon

upon the Honour and Credit of the whole Society. But all this would not do with *Trevor*, he knew the *Romish* Principle too well to trust his Carcass with them after such a Fall: Tho', at the same Time he declared, that, if one might rely upon the Word or Promise of any Part or Party of the *Romish* Church, upon such an Account, he would certainly depend upon the mutual Engagement of and to one another of that Society, tho' ever so equivocating to others, for they commonly are so link'd one to another, the better to carry on their wicked self-designing mental Reservations and material Prolocutions, that no *Fiends* can be better larded over with Flames of Sympathy to one another as well as of Antipathy to all the Creation besides, than the Jesuitical Herd is phalanx'd over with inexplicable Intertextures of Selfishness, and with inseparable Interweavings of reciprocal Interest: in so much, that they prove Indefeasible Compurgators one to another, as distinct from the rest of the looser Members of the Church of *Rome*: And indeed in that unrelentable Union and compurgative Property, I ye's most of that redoutable Force and Policy of the designing Jesuits, as is notably observ'd by the ingenious Author of the *Christian Rights of the Church of Christ*.

Wherefore upon the whole, Father *Trevor* absolutely refus'd to re-unit either with the *Romish* Church in general, or with the Jesuitical Society in particular, and chose rather to draw a Pot of Ale for unhollow'd Mariners, than to deliver up his Soul and Body to be tortur'd by the *Papists*, who would tyrannize over Thoughts as well as over Words and Deeds. He us'd to go sometimes to hear the *Baptists*, but mostly to the Church of *England*-Service: And the same Jesuit that inform'd me, added, that he had so forgot all his Book-Learning, that he seem'd to have remem-

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ber'd scarce any thing all of his former Scholarship, becoming stupid and mopish as well as sottish and foolish: But as to this last particular, I alwais thought the Jesuit ly'd, tho' I was Master, as it happen'd, of so much Temper or Manners, as not to tell him so to his Face; and for my Civility in so doing, he tell's me another Lye in all Probability, to the same Purpose, viz. that the said *Symons* broke his Heart and dy'd, for the Loss of his dear Chum *Trevor*, or rather for Loss of the Mony, which the *Reform'd* Convert had converted to his own Use, but to so little Purpose as to live and dye very miserably, as aforesaid: Tho' his Brother *Carmelit* return'd to his Vomit again, as I take it. Those *English Carmelits* had formerly a little Residence somewhere in *Picardy* or not very far from *Paris*; but at long Run upon their foolish Errands, they became so few and so poor, as well as ignorant, that for this long Time they send their poor beggarly Novices, they can any where pick up, amongst the *Walloon Carmelits*, or any others of them, that will receive them for little or no Entrance-Money: They generally herd with the poor Catholiks here.

But of all the *Popish* Professors, that turn'd *Protestant* Converts, ever since the Reformation, there have been the fewest of the *Jesuits*, of any, by Reason of their Politick Uniting and Linking together, as distinct from the looser sort of Chaines of the other Bodies politick in the *Romish Church*, as was hinted at before. For, as I take it, scarce any Jesuit ever turn'd *Protestant*, besides the foremention'd *Perkins*, and *De Dominis*, with an *Irish* Jesuit or two, viz. *Sall* and *Egon*, and a Pair of *Welsh* Jesuits, both of *Carnarvonshire*, viz. *Rob. Pugh* and *Griffith Williams*, and one *Aspinal*, a Midwife's Son of *Lancashire*, and *Pillionier*, a *Frenchman*; as also one *Ireland*, a *Lancashire* Man, likewise of mean Extraction, but very ingenious,
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tho' extravagantly unfortunate: For, after having been a Jesuit about five or six Years, he turn'd out by Consent, and presently turn's common Soldier under the *French*, and was content to be often plac'd a Centinel at the same Jesuit's College-Gate, where he had been several Years elevated with genteel Scholar-like Education: Being tyr'd with that poor Turn, he come's over into *England*, and being so very helpless, that he was ready to starve *au pie de la Lettre*; but a Vintner wanting a Drawer in his Tavern near *Charing Cross*, and hearing that there was a poor young Fellow that wanted Buisness, who could plea upon the *Violin* scientifically, and had a regular Knowledge of most Parts of the Mathematicks, besides more than an ordinary Readiness in *Latin*, *Greek* and *Philosophy*, the Vintner take's him in, to divert and encrease his Customers as well as to draw his Wine: but did not stay there very long before he turn'd out again from thence, to be a Latin Usher in some of the small Hackney-Schools here, in or near *London*: At length he fell into a Dropsy by sitting in Ale-houses, whence he was driven by Necessity towards his own Country, where he soon after dy'd. But this poor bewitch'd Jesuit had not half the Luck with his *Fidle*, as his Country-man and Fellow Jesuit *Aspinal* had by Vertue of his Musical *Voice* in hymning and anthemizing of Psalms in one of our Regal Chappels; which lucky Hit happening in the late Reign through the Regular Exorcisms of a propitiated Clerk of a Closet, likewise encreas'd his Luck to such a nice Tune of Ecclesiastical Choires, as to escape scotfree as yet from the Cynical Scourge (as *Bess of Bedlam* words it in her Letter to her Brother *Tom*) of a snappish Pedagogue, that whips his Brother Jesuit-Convert *Pillionier* upon the Back of a Bp., or rather the Bp. upon the Back of the Jesuit with such

a reverberating *Fascicle* of Birch, that he has lash'd away all his own *Manners* as well as his small Remnant of Logick, which seem'd once to hang appendicularly at the Tail of his Grammatical Faculty, which also seem's to be in no small Danger of being *ferula'd* by one of *Pillioniere's* Episcopal Pupils e're it belong, if he do's not improve his School with more edyfying *Exercises* of Grammatical à la mode *Manners* as well as of Ecclesiastical Modes and Tenses: For, were not his Learning and Breeding declining or declin'd even to the Ablative Case, he could never have been such an illbred Son of Birch as to blunder in the very first Conjugation of common Hospitality and Human Understanding, and to be so outrageously uncivil and petulant, as to bid a *Protestant* Bishop to put away his Jesuit; that is, to turn out of Door's a poor Stranger, that fled for Refuge, and never committed any thing to forfeit his Asylum or Protection: unless the snappish Doctor envey'd and snap'd at the poor Stranger, for having a little Food and Rayment (which is all that he can expect there) at the Expense of so much Labour and Pains in Scrining, Fawning, Bowing and Pedagoguing the *Episcopatulos* and *Episcopatulas*, as well as in Rehearsing the unintelligible Tales of Father *Harduin's* Plotting with the other Jesuits, to run down all Ancient Authors as Apocryphal and bastardly Rogues, and such like senseless Rareeshows; which indeed may argue a Man to be silly or confounded, and so necessitous, as to do or say any thing that he fancy's will please those that he hopes to have some Help from or some Dependance upon, but do's not evince a Man to be a Spy or designedly knavish and treacherous. The foremention'd *Beß* of *Bedlam* in the same Letter to her Brother *Tom*, concerning this learned Subject, assure's us further, that her Brother *Tom* and others of his

his high severe and snappish Sentiments against Converts, are much in the wrong, to expect that those who turn from *Popery* to be *Protestants*, should be for *High-Church* or *Torism*, since by that small Turn they could scarce persuade themselves, much less other serious *Protestants*, that they retir'd far enough from the Reach or Taint of their former Errors, which would go near to scorch them again, in so near a Neighbourhood: Tho', as she further observes, the Quality-Converts or wealthy Profelyts from *Popery*, seldom take the Pains to go much further than the *High-Church*, or but so far as is absolute necessary, to save their *Bacon* or secure their Estates: Yet they are never mistrusted, but generally convers'd with and employ'd in Places of Profit or Trust according to their several Capacities, Inclinations, or Rank and Quality. The next Thing old *Bess* observe's, is, that her highfown Brother *Tom* and the rest of the snappish Doctors of that venerable College, is still more inhospitable and angry with poor *Pillioniere*, because he translated some of his Patron Bishop *Bangor's* Writings into *French*, to a better Advantage than they be in the *English* perchance; otherwise she can't imagine any Reason, why any one need to be angry with *Pillioniere*; for, if the Translation carry's no more Lustre of Reason than is in the Original, she'll warrant, it can't do any Harm to any Cause, no more than it has done Good, which has been hitherto nothing at all, unless it be perchance to render the Goodness of his Cause, odious and ridiculous, if not scandalous in his *viis & modis*: Tho' she own's, that one may say of him, what the Learned Protestant Minister *Basnage* at *Rotterdam*, said of his Antagonist, the *Sorbon* Doctor and Fryer, *Natalis Alexandre*, viz. *That he takes a great deal of Pains, to prove what nobody ever deny'd.* But old *Bess* fancy's, there's another more touching Cause of her Brother *Tom* a'

Bedlam,

Bedlam, and his snappish Doctors being angry with *Pillioniere*, as being the principal accessary Occasioning the Pamphlet, styl'd a Letter to Dr. S—pe's School-Boys or Scholars from a Person of Qualitys, who had been formerly brought up in the same College, and very like in Strength of Argument and Style to the famous Author of the Rights of the Church: In that Letter 'tis say'd, peremptorily as a Thing that can't be deny'd, that the Jesuits breed up far more learned Scholars than the Doctor of that College can pretend to, or to that effect; yet that the World expected, that the Doctor should train up his Scholars in more Christian Principles of Free-thinking, as to the Freedom of Christian Worship, as well as of Christian Liberty and Property, which Christianity always leave's *in statu quo prius*, or to the same Purpose; for I have not that Pamphlet by me no more than *Beß* of *Bedlam's* Pamphlet-Letter, both which went off the Stage soon after their Appearance, for what Reason I can't imagin; neither is *Tom* of *Bedlam's* Letter to *Pillioniere*, easily now to be found: However, I remember, that *Beß* banter's her Brother *Tom's* high Pretensions of kenneing the lofty History of the *Popish* Fryers so well as to find out, that *Tho. Argentinas* formerly challeng'd both our Universities to dispute with him, as he pretend's, *Pillionier* do's at present, and indeed, say's she, much at one; for neither of them attempted any such thing; especially the former, who in all Probability never was in *England*: For, she observe's out of that Learned Original Protestant Antiquary of the Religious Order of *Zuinglians*, *Jofias Simlerus* in his *Bibliotheca Gesneriana* (to be often seen, as she says, in their Moorfields Archiviums,) that there were two Fryers call'd *Thomas de Argentina*, or, of *Straßburg* in *Germany*, whereof one was a *Dominican* Black Fryar, whom

Trithemius commend's for his Sermons above any of that kind and Time wherein he flourish'd, viz. about the Year 1495. but the famous disputing Schoolman *Thomas Argentoratensis*, was an *Austin Grey-Fryer*, who dy'd at *Vienna* in *Austria*, in the Year 1357. who was succeeded in the Generalship of his Order by another famous flatulent Schoolman, *Gregorius Arminensis*, who dy'd also the next Year following, and bury'd one on Top of the other in the same Tomb: Both their Commentaries upon the 4 Books of the *Master of the Sentences*, have been several times printed, to little Purpose: But no body that ever read any thing of them, ever dreamt of any such Challenge made by any of them, before her Brother *Tom* rav'd in his Straw, and then in Print, about it: Tho' she do's not deny, but that the *English Jesuit Campian*, and the *English Arian, William* in the *Wisp*, did, and one of them do's still challenge in Print over and over, both our Universitys and all the Clergy in *England*, to dispute with them, and bid open Desyance to all the *Protestants* and *Christians* in the World, as well as in *England*, (See *W. W's*. modest Petition to all the Christian Potentates in Europe, for to tolerate the Christian Religion, that is, the *Arian* Idolatry, in their several States and Dominions) &c. At last, old *Beß* recommend's to her Brother *Tom* of *Bedlam's* serious Reading the Pamphlets, entitl'd, *The Layman's humble Address to the Bishops and Clergy* &c. And, *The Sense of the People upon the Dispute between the Bishop of Bangor on the one Part; and Dr. Snape, the Bishop of Carlisle and Dr. Kennet on the other*: Sold by *A. Dodd* at the *Peacock* without Temple Bar; and the first Sold by *Morpheus* in Amen Corner: Both which she assure's her Brother *Tom*, to be the two best, of near upon 150 Pamphlets that have been lately publish'd in the *Arian* and *Bangerian* Causes. The

The foremention'd Irish Jesuits, *Antony Egon* and *Andrew Sall*, that were converted to the Church of *England*, about the Year 1675. attack'd the Church of *Rome* with suitable Zeal and Warmth: The first soon after publish'd a Book, wherein he prove's, that the *Popish* Clergy and their Missioners in particular, are all guilty of *Simony*, and that most of the *Romish* Errors might be confuted even out of their Angel of Schoolmen, *Thomas Aquinas*, with a great deal more to the same Purpose, which he make's out with a great deal of Learning, mostly in *Latin*. The second, in his Recantation make's it appear, that after his long and deep Examination of the Difference between the Church of *Rome* and the *Protestant* Reformation, he was at last convinc'd, that the Church of *England* was safer and securer for to work his Salvation in, than that of *Rome*. Not long after, they were both writ against, by some of their former Jesuitical Cabal, and in particular by an Irish Jesuit, call'd *Richard Arfdekin*, then living at *Antwerp*, who in his *Theologia Tripartita*, Edit. *Antw.* in 4to, 1678. did let fly after them some florid *Latin* and *Rhetorick*, but was very sparing of his Argument, for Fear of exhausting his small Store of that kind, which in all Probability ran then very low: For, in his full Pursuit, he thought himself oblig'd, to call at *Oxford*, or to send in, his Trumpet (of *Rhetorick*,) to desire the Gentlemen there, and all the Clergy and Laity in *England*; to be so civil to the Jesuits, as to be uncivil to their Fugitives or Apostates from them: 'Tis to be fear'd, that too many agreed to the *Cartel* without ever Capitulating for the Delivering up of such Runaways from them. The *Antwerpian* Irish Jesuit's Trumpet of Rebellion was thus sounded, *ibid. ubi supra. pag. 156. Hinc ego vos, Academici Oxonienses, qui Egani libello testimonium apposulistis, & omnes cordatos monitos velim, ut omnia*
sedulo

sedulo circumspiciatis antequam aurem hujusmodi transfugis, multò minus fidem præbeatis eis, qui prius honestatem omnem quàm fidem exuerunt. Veniunt illi ad vos in vestimentis ovium, intus autem sunt lupi rapaces (cry's on, that rapacious Varlet) *qui non dubitant quâvis calumniâ Ecclesiæ Romanæ famam lacerare, ut hæc infamitate vestram gratiam ac patrocinium promereantur. Latet, mihi credite, latet intus fraudulentus Sinon; (O modest, O innocent Jesuit!) qui multa de Danaïs mentitur, paratus interea, si res ferat, vestram quoque Trojam incendere, (how careful the Jesuit would be thought to be, of the Church of England!) eoque se proripere, quò libido, quò lucrum, quò novus furor impulerit. Tales, inquit Erasmus ad Unibaldum, tantum querunt censum & uxorem, cætera præstat illis Evangelium, hoc est, potestatem vivendi ut volunt &c.* Thus that consummated Jesuit went on, as if he could have foreseen, that some would take his Word, and give him theirs, to execute his last Will and Testament; yet he was so far mistaken, as that both those poor Ex-Jesuit Converts did not only answer his infernal Sophistry, but also made a Shift to pick up a kind of a Livelyhood, where but too many since thought it the Church's or rather their own Interest, to performe more than an *Eccho's* Part to that Jesuit's Trumpet-tune. See, *Votum pro Pace Christianâ, Autore Andree Sall D. D. in 4to, Oxon. and, A Looking-Glass for all new Converts, in 4to, Oxon. 1667. Pr. 1 s.*

In the Reign of King *James* the 2d, there were a Company of odd Mortals that turn'd to and from Popery: But to say nothing of some Protestant Jesuits, that turn'd then to serve a publick or rather their own unwarrantable Turn, and turn'd again upon the Revolution, as a great many of the hereditary Papists, have been bravely turning ever since from their

unwarrantable Schism to the reform'd Union of their National Church of *England*; I will first mention a Convert upon Record in *Oates's* printed Tryal, viz. one *Samuel Morgan*, born in *Flinshire*, and Nephew to that infamous Jesuit, *Will. Morgan*, who was sent by King *James* the 2d upon that audacious Errand, to pervert the Princess of *Orange* to the *Popish* Communion. That *Sam. Morgan* being born of poor Parents, was maintain'd at School in the Country for sometime, and then sent to *St. Omers* by the foresaid designing Uncle, where he was scarce three Years, before his Father upon the breaking out of the *Popish* Plot, discover'd by the abovemention'd *Titus Oates*, got another poor Countryman, to go to *St. Omers*, and demand him to return home, where being arriv'd, his Father presented him to the late *Dr. Loyd*, then Bishop of *St. Asaph*, who presently ordain'd him, and gave him a tolerable good Living of about fourescore Pounds a Year in *Merionethshire*; whence he was summon'd to give Evidence in *Oates's* Tryal, of *Oates's* being then at *St. Omers*, when he swore he was at the Jesuit's Cabal at *London*: which Feat being compass'd for to serve that Turn, *Sam. Morgan* returned to his *Cura Animarum* in Com. *Merionith* prædict. where he dy'd soon after. About the same Time there went a Demy from *St. Johns's* Coll. *Cambridge*, together with a such-like *Oxonian*, to the *English* College at *Rome*, where the last took Orders, but the *Cantabrigian* got a Dispensation from his perfidious Oath of being a Missioner, and turn'd Physician; and in that Quality he was prefer'd to the Service of the Great Duke of *Tuscany*, where, for all as I know, he still continues a valu'd Physician, speaking the *Italian* very naturally, tho' he had a natural little Impediment of Speech, being a sharp little Black Gentleman; the *Oxonian* did not live

live long. At their first Arrival there, they were absolute Strangers, and unprovided of any kind of Credentials or Vouchers, yet nevertheless, they were immediately receiv'd into the College without any Scruples or Jelousies about the Sincerity of their Perversion, or whether they could be trusted or no, or whether they might not be Spyes or *Protestant* Jesuits, (for they, it seem's, have likewise turn'd the *Tables* of that *Term* upon us) for to betray them here in *England*: but presently took them in, as poor Mortals, against whose Sincerity and Veracity there appear'd no Evidence; and *Presumption* being as yet on their Side, preserv'd them from the Attainder of Jelousies and Suspicions; which they would infallibly lay under, if ever they return'd to their Mother Church, especially if they should appear so poor as they did at *Rome*, being half starv'd, and scarce a Rag to cover them: Notwithstanding all those Disadvantages, they were presently without any further Freights and Fears, cloath'd, bedded and boarded, not inferior (as for any Gentlemanlike common Intent of Studies and Maintenance,) to any Gentleman Commoner, or even Nobleman, from whence they came: Which is a great Pity, and even shame, that any *Protestant* Churches or Countrys, should be surpass'd in Charity and Hospitality, (two great Christian Vertues in the Apostles Time) by those *Popish* Epicurean Herds; who thereby visibly encrease their *Numbers*, and consequently their Power and Grandeur, without any Diminution of their Riches and Wealth: Of all *Protestants*, the *Hollanders* have been all along the most sensible of that *Popish* Policy, as *England* seems to have been always the least concern'd for the Encouragement of poor Native Profelyts to the *Protestant* Communion: What the *Dutch* have gain'd by that Encouraging of *Profelyts*, we have often envy'd, but

never thought fit to *imitate*, scarce in any Degree, tho' thy fall short of the *Romish* Politicks therein, by several Degrees: 'Tis true, of late we have had not only our Catechumenical Charity Schools at home, but also a laudable Undertaking of some private Persons, for to *propagate the Gospel* with the Church of *England*, in our *Plantations* abroad, so as to furnish them with *regular Preaching*, but not very much as to the Erecting of *regular Colleges* for the Maintenance of Students and Profelyts, as they have in *Holland* and *Rome*, where all the *Christian Nations* under the Sun, have their respective regular standing *Receptacles* and *Colleges*, as well as their own indigent Natives and poor Refugees of their own several Professions of their National common Interest and Communion: 'Tis true also, most of all that, seem's to relish strong of their superstitious Politicks, wherewith they uphold their tyrannick Grandeur, which enchain's and inchant's a great Part of the Christian World. Yet, we must own, that their making use of Charity to bad Ends, should be no scare-crow to *Protestants* for not to exercise and exert theirs, or even to erect Profelyte-Monuments of Christian Charity: And consequently, it could not be esteem'd any Popery no more than any Danger to the Church of *England*, if there had been a College at *Oxford*, at *Cambridge* and *London*, for to entertain Profelyts, Students and Professors of the primogenial Protestant Order of the *Lutherans*, and another for the *Reform'd* of the Calvinistical Order: Neither could it be well conceivable, in any *Christian* or Civil Construction, that there would be any Fear of the Church of *Rome*, or any Danger to the Church of *England*, as by Law establish'd, if our Dissenting Religious Orders of *Presbyterians*, *Independants*, *Baptists* and *Quakers*, had had each of them the like Colleges in the foresaid three Universities, for their respe-

respective Houses, Chappels and Meetings: 'Tis as certain as any Stress of Human or Christian Politicks can reach to, that such standing and living Monuments of Christian and Civiliz'd *Protestant* Society's would have encreas'd our Industry & Wealth, as well as our Union, Religion and Learning: Our Trading Rival, *Holland*, and our irreconcilable Enemy, *Rome*, are undeniable Instances thereof: The last became Wealthy and Dreadfull by Encouraging Profelyts of all Nations, to retire there for a Genteel Education and Maintenance in so many respective Colleges, which that Scarlet Dame, call'd *Whore of Babylon*, has found by Experience to be worth her While, to support as well as to found and erect, even at the annual Expence of a hundred thousand Pounds per Annum, or upwards: The first mention'd, *Holland*, was lately so likely to augment it's Interest by and in the like continual Encouraging and Supporting of all kinds of religious Profelyts and Students, that one of our greatest present Politicians thought himself oblig'd, not only to oppose the late *Schism-Bill*, for Fear our Dissenters should send Money out of the *Land*, for and with their Children's Education, but also wish'd that an *Expedient* could be found out, that the *Romanists* might not be necessitated, to scatter their Money abroad after their Children's Education.

How impracticable soever such *Expedients* may be, by Reason of a more than ordinary *Hereditary Pretensions* and Antipathy *per descent*, which the *English Romanists* bear to their own Country's Constitution in Church and State, yet that should be no Bar to our Charity and Hospitality towards the Encouraging of Profelytes from *Heathenism*, *Judaism*, *Papism* and *Mahometanism*, or *Arianism*, to the Religious Orders of the Protestant Reformation in general, as well as to the Church of *England* in particular, according to
the

the Premises: especially since we can't be ignorant, how *divinely* the ancient *Hebrews* were commanded to exhibit their Charity to their Profelytes, as well as to their several Religious Orders of *Nazarenists*, *Rechabits* and others; and how *brotherly* the first Christian *Neophits* communicated to, and with one another's several Necessities, Infirmities, Gifts and Conversions, and how *Amicably* the different Religious Orders of *Protestants* in *Germany*, the *Lutherans*, *Zuinglians* and *Calvinists*, live and worship together or daily successively in the same Church or Place, tho' at different Hours; and lastly, how Politically *Holland* and *Rome* encourage their different Profelytes, to the same Intent of encreasing Wealth and Interest; which we likewise chiefly seek after, tho' by the quite contrary Steps, viz. by encreasing our Suspicions and Jealousies of *one another* as well as of all kinds of *Profelytes*, to, in and with the Church and State of *England*, as well as of the Converts to, in and with the other several Religious Orders of *Protestants*. In short, we have link'd the Church and the Publick Interest so long to our Privat Views and Self-Advancements, till we in like Manner tacke also our Inhuman Averseness towards all kinds of Profelyts, with an unnatural Perverseness towards all other dissenting Religious Orders of *Protestants*; so that at last we may dwindle insensibly into the *Adiaphorism* of *Deists* and *Socinians*, or into the *Scepticism* of *Arians* and *Atheists*; till at long-run we may drag also along with us the well-intention'd Profelyts and Converts into the same Strain and Train of Libertinism, to *Rail on and Subscribe*, and *Swear and Perjure*, in order to get and to save Estates and Livings of all Kinds and Sides. By that Conduct of not allowing due Encouragement to Profelytes and Converts from *Papery* to the Church of *England*, and other religious Orders of *Protestants*, the *New* as well as the *Old*

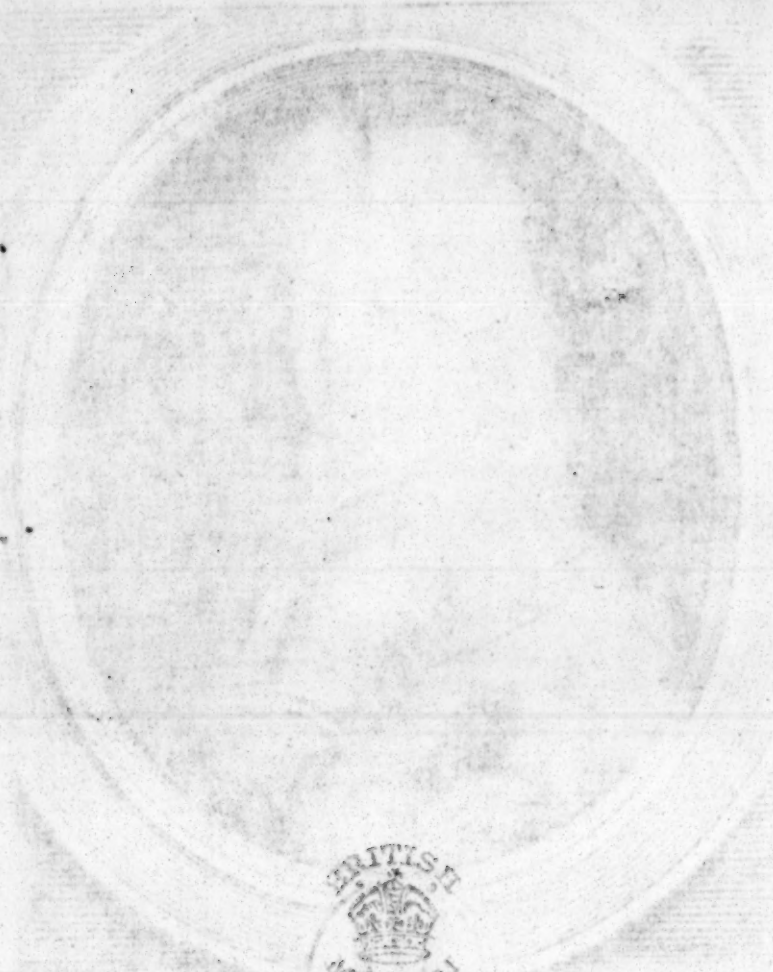
Old Professors of Religion may become occasionally *half* one thing and *half* another, and *wholly* nothing, *nisi pro re nata*. Such were most of the foremention'd Gentlemen, as well as most of these following:

Robert Pugh was born at *Penryn* in the Parish of *Egluise Roß* in *Caernarvonshire*, bred at *St. Omers*, and at last became a Jesuit: In which Capacity coming into *England* in the Time of the Civil War, he took upon him a Captains Commission in King *Charles* the first's Army, and for that Reason the Jesuits turn'd him out of their Society: When the King's Forces were quite dispers'd, he pretended that he was Chaplain Confessor to *Henrietta Maria*, Queen Mother, of *England*, as well as that he was made by *Innocent* the 10th *Protonotarius publicus Apostolicus*, about the Year 1653. as he was pleas'd to Romance to Mr. *Anthony Wood*, the *Oxford* Historiographer: But those were impracticable Pretensions for a Man in his Condition, who had for ever forfeited his Sacerdotal Functions, by such Irregularities, according to the Popish Church-Decrees: So that those must be only Popish Amusements, for to sharp a little Popish Subsistence-Money, since the Protestant Almoney fail'd him. However, he took a Trip to *Paris*, where in 1664. he publish'd his *Elenchus Elenchi*, in 8vo, against some Part of Dr. *Bates's* Narrative of the Civil War. Soon after he publish'd his ingenious Tract, styl'd, *Hebraismorum Cambro-Britannicorum Specimen &c.* He publish'd also an Ode upon the immature Death of *Sidney Mountague*, kill'd in the Sea-Fight, s. Kalend. Jun. 1672. being in the same Ship with his Kinsman *Edward* Earl of *Sandwich*: 'Tis printed on one Side of a broad Sheet of Paper. This industrious and Learned *Welshman*, being abandon'd by the Protestant Cavalier Party as well as by his former Acquaintance, he was forc'd to study Physick, as
appear's

appear's by his, *Batboniensium & Aquisgranensium Balnearum Comparatio, variis adjunctis illustrata*, in 8, Lond. 1676. dedicated to Roger, Earle of Castlemain, (who us'd Popishly to commiserate a little his abandon'd Condition with some occasional smal Almony now and then,) Dat. 7. Cal. Aug. 1675. Pugh writ also a Book of the severall States and Governments, that have been in *England* since 1642. when he first took up Arms for King *Charles* the 1st. But Pugh being suspected, by Reason of his Addressing himself to some *Roman* Catholicks, for a little Subsistence-Money now and then, he was taken up in the Popish, or Oates's Plot, and committed to *Newgate*, where he soon broke his Heart, and dy'd in 1678.

Another such Cavalier half Profelyte of the same Time, and Acquaintance, was Sr. *Kenelm Digby* of *Drystoke* in *Rutlandshire*, and of *Gadburst* or *Gotburst* in *Buckinghamshire*, and of *Glocester-Hall Oxon*: In some time he became Admiral of the Fleet, going to the *Levant*, and Chancellor to *Henrietta Maria*, the Queen Mother, and Embassador from her to the Pope. He was banish'd by the Parliament of 1641. but afterwards he became Submissive to *Ol. Cromwell*. One of the first Essays of Curiosities publish'd by this ambidexterous Knight, was his Letter, giving an Account of the Fight with the *Venetians*, under the *Panzerolini* at the Bay of *Scanderoun* &c. The next was his Conference with a Lady about Choice of Religion, at *Paris* in 8vo, 1638. and *Lond.* 1654. Then his Notional Tract of the Nature of Bodies Edit. in Fol. *Paris* 1644. and *Lond.* in 4to, 1658. 1665. and 69. and an Ideal Treatise of the Nature of Man's Soul, *Paris*, 1644. in Fol. and *Lond.* in 4to, 1645. 58. 69. translated into Latin by *J. S.* and *Thomas White*, *Paris* 1651. Fol. both answer'd by *Alexander Ross* at *Lond.* in 4to, 1645. &c.

To be continued by MYLES DAVIES.



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His Royal Highness
GEORGE, *Prince of Wales, etc*

Sold by R. Whittledge at 4 Bible Ave Mary Lane near Ludgate.



S I R,

THE Author himself
humbly offers to your
Generous Acceptation his *A-*
thenæ Britannicæ, with the fol-
lowing *O D E*, which is to be
further compleated and publi-
shed, as an Indicular Essay up-
on the Domestick Criticisms
and Clerical Characters down
to these Times, contain'd in
his said *Athenæ Britannicæ*:
Written by the same Author,

MYLES DAVIES.





CONAMINA LYRICA

I N

HONOREM

Reverendi admodum & Celeberrimi

C L E R I

Ecclesiae Anglicanae.



UNC Anglicanae Splendor adoreæ,
Sacris refulgens Clerus honoribus
Verè Anglicanus, nunc canendus
Et rutilis referendus astris.
Nunc Sanctiores Ecclesiae Patres
Nempè Anglicanae, præterito pii
Vixere tam qui ævo, erudito hoc
Quàm qui alacres micnere Sæclo ;
Et ipsa verax Ecclesia Anglica
Omnes per artus, Uranies choro
Toti canenda, ac Angelorum
Hymnifero resonanda plectro.

A

At

At unde Cleri principium mihi
 Laudum Anglicani? Militiæ duces
 Sacræ reformatos, lyrâ quos
 Aetheriâ celebrabo primos?
 Divina cælesti Uranie mihi
 Præito cantu, dum memorem sacros
 Templi ministros Anglicani &
 Brittanici monumenta Cleri.
 Wicklesus orsus magnanimus quidem est
 Papæ tiaram tergeminè impiam
 Turbare, transubstantiales
 Satquè habuit reserare fraudes:
 Nam aurora tantùm isthæc, sive crepusculum
 Lucis futuræ tùm bene prodromum;
 Expergefacto mox reclusus
 Inclaruit nitor ipse mundo.
 Et purpuratus sanguine Tyndalus
 Præluxit Orbi pòst face præviâ,
 Nec luce spernendâ; at minora
 Sidera Sole latent propinquo.
 Cranmerus ergò, Ridlyus ac Hooper
 Et Latymerus, nomina gloriæ
 Usquè Anglicanæ, ast invidenda &
 Papiferæ metuenda Diti.
 Hi purpurati murice Martyrum
 Et consecratæ Primitiæ Deo,
 Æterna liquère Anglicanæ
 Ecclesiæ documenta Christi.
 Parker secundus lege Britannicâ,
 Primas reformans ordine Evangelii,
 Grindalque Christi Athleta, Romam
 Incudè Apostolicâ retundunt.
 Quònam Juellus carmine, Nowel &
 Andrews, ovanti dogmate compares
 Dicentur almo? hi fulminârunt
 Funere Tartareo Papistas.

Whitgift flagellat Sphalma Papisticum ;

Bancroft refellit Schisma domesticum ;

Abbot, quidem Sectis pepercit,

Papiferum ut superaret hostem.

Reynolds & Humphreys, Fulk quoquè, Whittaker,

Perkinsquè, Christi dogmate fervidi,

Tonant reformata Anglicani ut

Fulmina non superanda Cleri.

Ihuid atque Powel, Ellys & aliger

Heylyn, peraito flumine conciti,

Galaxa quadriga, & Britannæ

Præsidium columenquè famæ.

Franciscus Heros Masonius fide

Sacrâ triumphans, Hooker & inclitus

Doctrina in Anglâ, & tu Chilingworth

Polemicâ metuendus arte.

Quò te Davenport, pacis amor rapit?

Fratres olivam an mittis ad externos?

O, mitte nobis furculum indè,

Qui religet propiore nexu,

Tuos Britannos pectore dissitos:

Et proxeneta is dogmate Carleton

Inter reformatos colendo,

Pacis ovans, Reverende Præsul.

Barlow, beatum nomen Episcopis

Tribus reformatis, Sapientiâ

Qui claruerunt ; ac honori

Trinus erat benè doctus aræ.

At Laud cruento funere tollitur

Heros in altum, Sectareâ lue

Ut liberaret Anglicanum

Palladium & loca sacra templi.

Lecte in supremum à Martyre Regio, O

Juxon, sodalem funereâ in pyrâ!

Sheldon theatro Oxoniensi &

Brittanico nitet usque cælo.

Athleta

Athleta Gunning Ecclesiæ, & patris
Accensus æstu, docteqûe Morley.

Qui restitistis Schismati atro,
Zelotypi potiore Suadâ.

Taylorquè & Hall-us, nomina debita
Cedroquè & astris, veridico stylo

Semper triumphantes, reportant
Christiadûm pietate palmam.

Hammondus exors ingenio & libris,
Rivnlis experts, Schisma domesticum

Romamquè sternens, Christi Oviliis
Pastor ovans, meritoquè dictus.

Usherus almo Chrysmate fulgidus,
Christoquè fultus, dogmata dividit

Illuminando Orbi. Bryanus

Waltonius micat alter Usher.

Scoto-tenebris Forbesius nitet

Præsul Edinburg primus & Infulis,

Anglisque Scoti consonantes,

Spotswoodius, Juniusque, Creighton.

Downamque & Hopkins, Bramhall, in omnibus

Cleri ac Ieruzæ muneribus sacris,

Ternæ columnæ semper effulgent,

Culmina Hyberniacæque mitræ.

Lincolniensis Mitra superbiit

Episcopis quæ tot sapientibus,

Sanderfono sed doctiorem

Nullum habuit, nec habebit unquam.

Quis ex reformato Ordine Episcopus

Quàm Gauden, aut te, Duppa, pius magis?

Aut doctior quàm tu Sethus Ward?

Ingenio aut superiore Wilkins?

Fell atque Pearson, docta tonitrua

Templi Anglicani; Millius arduus

Et paginæ scrutator almæ;

Ecclesiæ, O tria fulcra, Christi!

Scribnere

Scrivnere, zelo in culmina tolleris
 Aræ Britannæ; atque ipse Nicholſius
 Levaris aurâ uſque æmulandâ
 Ætheriis ſuper aſtra ſpiris.
 Ken atque Sancroft. Angligenum choro
 Episcopali num dubiâ nitent
 Luce? Hickſquè Collierque fulgent
 Pulvere fordidi an indecoro?
 Verbis Tillotſon deſluus aureis,
 Et tu Stillingfleet pectore conſono;
 Uterque Romam fulminabat
 Papifero metuendus orbi.
 An tu Tillotſon, arte licet potens
 Linguae, atque primâ tutus in Exedra,
 Tamen petitus ſpiculis an
 Invidiæ, maculiſquè ſparſus?
 Inuſta falſis pulchrior at notis
 Virtus. Eodem tu Teniſon pedo
 Suffultus, an telis eiſdem es
 Et nebulis violatus atris?
 Quis te, Stillingfleet lividus impetat?
 Poſt tot triumphos, prælia ab hoſtibus
 Cleri reportata, & quis atro
 Dente putet potuiſſe carpi?
 Quis non ſtupescat, Burnet Episcopum
 Inviſum & olim, Lloydquè Vigornium
 Uſque Invideri? aſt invidendis
 Sirius & canis afflat aſtris.
 Patrick, piorum, doctè, voluminum
 Clerum levasti pondere ad æthera:
 Kidderquè ſtratus vento, ad aſtra eſt
 Libriſeris relevatus alis.
 Lucas & Horneſ, Scotquè Seraphicos
 Edoctus ignes, Sectarios trabunt
 Ac Impios flammis amoris
 Chriſtiferi ſuper aſtra doctis.

Cleri Anglicani fulgor adoreæ,
 Ac Angelorum flamma Seraphica
 Norris perennes agens triumphos
 Hymnifero canet usque cœlo.
 Doctorquè *Comber* conspicuus libris,
 Combor-què-Land, tu canitie sacrâ
 Præsul verendus; tuquè *Whitby*
 Multiplici, venerande, Scripto.
 Eachard & Innet, *Strype* quoque, nomina
 Dignanda Cedro ! Scriptaquè & Infulis
 Donanda *Britannis* ! eorum
 Indubii, monumenta, testes.
 Hearn, tu *Lelandi* jam Historici sagax
 Dudum expetita arcana volumine
 Effers per umbras : num videris
 Monopoli metuendus artis ?
 Cave atque Bullus, cum *Beveridgio*,
 Edwards & Hancock, nomina litteris
 Nata, atque Sectis deprimendis,
 Sideribus minioquè digna !
 Scriptis triumphas tu *Beveridgius*,
 Et disciplinis Ecclesiæ Sacris,
 Zeloquè docto depulisti
 Schismaticos, fatuasquè Sectas.
 Cavus reorum Numinis hostium,
 Christiquè læsi, Victor ovans, sacrum
 Pæana personet ; Socinos
 Papiferos, Ariosquè frangens.
 Wells atque *Thirlby* ! fulmineus sacri
 Uterque belli promeruit suas
 Athleta palmas, ob revinctos
 Whistonios, Ariosque Claros ;
 Christi increatum qui malè dividunt
 Creantquè Numen voce precaria,
 Coluntquè sic Hypercreatum
 Poplite Hypocriticoquè semi-.

Edwards & Hancock, par & amabile,
 Ut qui valebant usque, Deum ex Deo
 Lucemque de Luce increatam
 Lumine conspicerè irretorto.
 Veramque veri progeniem Patris
 Sese probare ad Iampada Triados,
 Clerusque Trino-unam Anglicanus
 Impavido tulit ore lucem-
 Christiquè in hostes Numinis irruis
 E Clero eodem, tu Philotriados,
 Et qui latent Iarvâ modestâ ; ut
 Nomine sub Philalethis almo.
 Muto Orthodoxos nomine cæteros
 Angliquè Cleri, dic, Polyhymnia,
 Non erubescendis Olympo
 Et numeris, paribusquè nervis.
 Clero è Britanno num nè aliquis clepit
 In nabe vultum ? aut pectus inhospitum
 Durus gerit ? is non mamillam
 Cleriferam benè fuxit Anglam.
 G - - fon, M - - - gham, M - - us an, aut T - - - ;
 Annè & N - - - fon, aut Ateburius,
 Inhospitales nùm ferentur
 Caucaasèa riguisse fibrâ ?
 Quicumquè tales Mitriferi audiunt,
 Utcunquè tales Clerigenæ trahunt
 Auram Auglicanam ; Sât, supersint
 Si modò Wake, placidusquè Fleetwood :
 Wake, digne Primas ! digne quoque Infulis
 Orbis supremis ! nomine pervigil
 Reque ! unctione Christianâ
 Præsul Evangelicus bearis.
 Fleetwood, benignus nunc Elyensium
 Præsulquè verax, Georgium & Ecclesiam
 Tutatur infractus ; fidei &
 Usque tonans ruit ore Suada.

Sat, si supersit, *Hough* animo & fide
Insignis almâ, Mercurialium

Ductor virorum; Authori huic, O

Præ reliquis recolende Præsul!

Ter alme Præsul, digne bivertice

Hough, Diocæsi, idemquæ bicipite

Dignande Parnassô, Chorique

Cœlituum quoque digne plectro!

Sat, si supersint, mitra Glocestriæ,

Et tu Robinson, pacis & infulâ

Semper decorus; Doctor & King,

Althamius, meritisque Thomas.

Obliviosas haud tua Gloria

Sulcabit undas, clare tu Episcopo

Londini; olivâ clarior sed

Brittanicâ, venerande Præsul.

King, tu supremum Carthusiæ gradum

Xeno-reformatæ, meritis tuis

(Mitram &) minorem vendicasti,

Clerigenûm generosus ultor.

I, Kinge, celsâ nominis alite

I, finde nimbos; sparge Carismata

Fraternitatis Christianæ,

Per populum cupidumque Clerum.

Veracis altâ dogmatis orbitâ

Altham, Anglicani, usquæ intrepidus volas;

Et charitatis doctiores

Usque capis memorandus anfas.

Doctorequæ Thomas, nomen amabile

Doctis piisque! ast illa parochia

Doctore quæ te jam triumphat

Mox meritâ varianda Mitrà.

Wheelerquæ miles Georgius, anne Eques

Auratus audit? militat aureus

Clero Anglicano Sacerdos,

Angligenûm decoratquæ Templum.

Pastor Sacrați Ægydii, Vigil
 Barker, levandus carminis alite,
 Virtute festinas, supremas
 Ecclesæ decorare Mitras.
 Pauli Decanus, cumquè Canonicis
 Musarum amicis, nominibus sacris,
 Goslingquè, Stanleyquè & Younger;
 Qui Angligenûm decorant acerram.
 Pauli Scholarcha is posterior, licet
 Nulli secundus, Steel, melioribus
 Tu fascibus dignus; nec ibis
 Inferior sene semper isto.
 Et Doctor Harris dogma fidelibus
 Cleri Anglicani vocibus intonat;
 Humphredi & insolentiam æquè ac
 Schismata, perfidiamquè sternit.
 Num Fr--d amicus? num alterutro tibi
 Librata pendent? annè Acroteria
 Templi in astra ducis? atque
 Altivolus nova Scripta libras?
 Daws, Anglicanæ primus amoribus
 Aræ, refulges alter & infulis
 Primas, erisne Xeno-ptochas
 Posterior relevare Musas?
 Smalridge, Olympum vertice tangito;
 Gastrelquè fidam pasce gregem (O, duplex
 Decus Britanninæ tiaræ) &
 Angligenûm irradiate Mentis.
 O Byffe, beasti mitram Herefordiæ,
 Bis terquè felix, fulgoribus micans
 Tuæ Integritatis, vehèris
 Brittanicis numerandus astris.
 Bis nobilis Crew, tu vice tertiâ
 Dignus levâri; at canitie sacrâ
 Contentus eminere; doctis
 Tende manum, recreaquè Egenos

Tu, charitatis viscera percitus
 O Gouge, virorum Mercurialium
 Semper misertus, Christiani
 Blandus edes monumenta cordis.
 J——s, inter urbis tu Parachos nites
 Doctos serenus; pectus inhospitum
 Nec tu fovebis; nec tu egenos
 Ire fines sine honore doctos.
 Trimnel, decorâ solus in orbitâ
 Tuæ altioris laudis; honoribus
 Dignusquæ Mitræ; displicebit
 Pauperies nequæ (spero) docta.
 O quàm beata est Mitra Bathensium
 Hooper benigno Præsule! viscera
 O charitatis qui recludis
 Pauperibus Solidoquæ doctis!
 M——o placebunt nec sine munere
 Britannæ Athenæ; vanus an auguror?
 Benignitatis, Anglicani
 Vestigia an renuetquæ Cleri?
 Byss Sequaris nomina splendida
 Tot charitatem doctæ loquentia;
 Nec sit tibi doctæ, etsi egenæ
 Unquam oneri hoc leve pondus artis.
 Stanleÿ, rursus suscipe supplicem;
 Partem libelli perlege et alteram:
 Sic te & tuos curru expetitos
 Astra ferent metuentes frangi.
 Younger superno Doctor anhelitu
 In astra tendis; tende gradum supra
 Mortalitatem; nam indiga altum &
 Docta gradum tibi vota tollent.
 Quamvis vetusto stemmate fulgidus
 Sis ipse, Talbot, nobiliore sed
 Virtute splendes; altiores
 Mentis opes decorasque Mitras.

Antistitum tu mitræ Wintoniæ decus

Exors Trelawny ; sed magis emines

Tenore vitæ ; in Xeno-ptochos

Deplue tu aureus usquè doctos.

Splendere pergas Exoniensium

Verende Præsul ; effunde carismata,

Blackhall, benigna, Altaris Angli

Zelotypus ; bonus esto egenis.

Potter, triumphas dogmatis Attici

Crisi relimatà atquè Sacrà fide ;

Clemens sis ignotis, egenis

Usquè bonus, meliorquè doctis.

Hole atque Burkitt, Derhamius quoque

(Donn, Sibbs, velut, quin Bayly & Episcopus,

Qui prædicant licet sepulti)

Usque libris meritoquè vivent.

Candore vitæ, et moribus inclytis

Pelling verendus : degenerem trahit

Nec Substitutus ejus, auram,

Pro modico generosus actor.

W - - - n, tu Britanno nomine candidus,

At mitrâ A - - - i decolor an riges ?

H - - - - y an vacillas charitate ?

Davidicus meliornè at Ottley ?

T - - - - t nè W - - - - s, nomina deterunt ?

L - - - - dquè, Grisfal, munera subtrahunt ?

T - - - - nquè, B - - - - r, F - - - - gquè K - - - - t,

Num citubant, minuuntquè Musas ?

Br - - - - - dnè parvus corpore, nec domo

Major ? tenaci nùm est animo minor ?

Et charitate in Xeno-ptochos

An minimus ? reboante templo, an

Is fastuoso murmure mussitat ?

H - - - yquè compar ? T - - - p S - - - h & Hor - - - s,

Sh - - - - ckquè. Par - - - lquè, supplices an

Despiciunt, fugiuntquè doctos.

L - - - - r

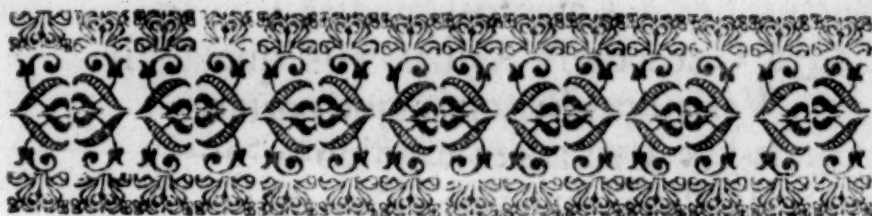
L - - - r alto nomine turgidus
 Templi Anglicani pinnaculique apex,
 Doctos vel indoctos egenos
 Bile fugat metnendus atra.
 We——n, S——l, Bi——t quocque, num Polum
 Punctis coarctant invilibus ?
 Linnæquè turbine avehuntur
 Cumquè atomis per inane Spiritis ?
 L——b atque Be——t, cumquè aliis Sacri
 Cleri Anglicani, Chasmatîcâ labe
 Qui quondam inulti, jam GEORGIO
 Sphalma suum Ecclesiæquè subdunt.
 Bedford et Howell, Lessius improbus
 Et perduelles semper ejusmodi, ut
 Paul, nominandi haud inter Anglos
 Ingenuos, Britonûmve Clerum.
 Restantnè Cleri numvè aliqui Anglici,
 Qui, omnes egenos non sibi cognitos
 Doctos vel indoctos repellunt
 Marpesiæ, Ecclesiæquè Cautes ?
 Inhospitales qu's male Clericos
 Decepit error vel furor aut fames
 Auri sacra ? an talis sacratur
 Clerus avaritiæ nefastiæ ?
 Non Anglicanus Clerus ejusmodi
 Dicetur unquam ; at pectora inhospita
 Nutrita sylvis Africanis
 Nescia Bi-folliquè sancti.
 Nam omnes sacratæ pagina litteræ
 Doceret, almos Hospitio Angelos
 Usque excipi ignotis cum egenis ;
 Excipitur simul ipse Christus.
 Sat jam videtur Nominibus datum
 Cleri Britannî : dedecorent suam
 Sive illa matrem ; sive plura
 Quæ irradiant potiore luce

Templum Anglicanum : quæquæ voluminis
 Vitæ beato Scripta cacumine,
 Dum auram hic bibunt, & sanctiorem
 Postea ut associentur astris.
 Solis perennem quis putet orbitam
 Objectu atratæ nubis, amittere
 Lucem suam nativam, inertes
 Aut maculas violare Lunam ?
 Sic, sic, Britanni purior emicat
 Altaris ardor post nebulas suæ
 Sparfas acerræ : filiorum haud
 Spurcities maculat parentem.
 O mater exors, Ecclesia Anglica !
 Quam tu vocasti, Sponse Theanthropos,
 Solem, Columbam, Lunam & Auroram ;
 Juraquæ dans potiora sponsæ.
 Statim resignat Sol radios tibi :
 Submittit aræ Lunaquæ fidera
 Mox Anglicanæ : Aurora gazas
 Ipsa suas retulitquæ templo.
 Dixit Columbam ? Jam innocuæ volat
 Columbæ imago culmina in Anglici
 Sacrata templi ; mox palumbes
 Involitat sine felle Clero.
 Sponsamque dixit Sponsus Olympicus
 Aram Anglicanam ? quos sapuit favos
 Vox illa amorum ? Anne & sororem
 Ingeminat quoque Sponsus aram ?
 Sponsam sororem ? præpete sustulit
 Quod pennâ Amores sponsus amabilis ?
 Horri atque Fontis cælitus mox
 Deliciæ Scatebræquæ inundant
 Clerumque sanctamque Ecclesiam Anglicam :
 Quam jam coronant undique firmiter
 Veracis aræ signa ; Morum
 Integritas, serieque legum.

Christusque verax Ecclesiae caput
 Georgiusque regens lege vicaria
 Fidem tuetur, Anglicanae
 Ecclesiae invigilansque Clero.
 Eia, indubitando auspice Georgio
 Clere Anglicane, effunde melos, choro
 Non erubescendum Angelorum,
 Schisma supra Magiamque Romae.
 Io imperatum caelitus, efferat
 Paena chordis Dio-Liturgicis
 Clerus Britannus ; Cherubino &
 Astrifero repetatur oestro.
 I, Clere felix legibus æmulis
 Vel puritatis Dio Seraphicis,
 Mortalitatem supra avaram,
 Fige sedem meritumque nomen.
 I, Clere felix Angelico-Anglice,
 I, scande cœlos auspiciis tuæ
 Nunc Constitutionis aureæ,
 Præsulibus ducibusque Divis.
 O quam antiquo vos ordine Episcopi,
 O quam vetusto lumine Clerici,
 Nitent trahentes in triumphum
 Schisma duplex triplicemque Mitram !
 Io ter Io ! concitus Enthea
 Clerus quadriga pervolat æthera,
 Nunc ænulum ordinem Angelorum
 Erudiens docilesque stellas.

Cecini Humillineque
 obtuli non magis
 indignus quam in-
 digus Poeta.

MYLES DAVIES.



Martii Calendæ;

SIVE,

L A U D E S

Cambro - Britannicæ.

IN HONOREM

GEORGII AUGUSTI,

Augustissimi Principis

W A L L I Æ,

Augustissimæque CONSORTIS.

Diei Natalis.

AD sunt Calendæ Martiæ, & annuo
Martis trophæo lux sacra Cambrici : hinc
Davidis Herois Britannii &
Veris honos revirescit unâ.

A

Porrexit

Porrexit herbam Saxo Britonibus,
 Deviſtus herbâ Cambro-Davidicâ ;
 Quâ GEORGIUS AUGUSTUS quotannis
 Veris opes Britonûmque portat.
 Signanda lux hæc aurea candido
 Semper lapillo ; quæ ſine nube eat
 Anlæ GEORGI' ; quâ ſaluti
 Herba fuit Britonûmque laudi.
 Natalis hæc lux, maxima Principum,
 Tuæque Luci : lumina & ipſa adhuc
 Plura es datura orbi Britanno,
 Davidicam duplicânſque lucem. O,
 Neſtoreos duplicésque ſoles !
 Quæ Muſa vocem, quæve ſonum lyra
 Proferre poſſit, ſufficiant ſatis
 Quæ Principis vel Walliæ tam
 Innumeras reſonare laudes ?
 Si quæ fluentis Muſa perennibus
 Irrorat ignes Hymniſeros Poli,
 Ac Angelorum exſtet Chorarcha
 Uraniem Seraphimque ſupra,
 Cœli tremendo proxima Præſidi,
 Choriſque reſtrix, Trino Aleluia
 Præcentet alis oblevata,
 In calamum fluat illa Vatis :
 Quo ſublevetur jam Entheus extaſi
 Pyrâque amoris ſpiritus ignei,
 Ad præcinendas Walliæ jam
 Emeritas Britonûmque laudes.
 Princeps beatus Cambro-Britanniâ,
 Beatior, te Principe, Cambria,
 AUGUSTE GEORGI ; Walliæ (Iô !)
 Gloria jam rediviva fulget.

Lætare, Princeps, tu fide Cambriæ,
 Amore GEORGI', est salva Britannia ;
 Auguste Princeps, jamque Cambro
 Corde Paros tibi struxit aras.

Dicetur ergo carminis alite
 Divinâ, amœnum Britannicum solum
 Cambrósque Olympos, usque Divas
 Coelicolásque habitare Divos.

Antiqua compar Græcia Cambriam
 Refert sororem, five per extimam
 Descripta formam, five fatum
 Alterutrum referatur unâ.

Testes tuorum montium Olympicæ
 Coelo minantes, Græcia, vertices,
 Cautésque nutantes, Poetis
 Pervia rursus ad astra, ductæ.

Rursúsque testes, hæc eadem Alpium
 Britannicarum, horrore, cacumina,
 Quæ fulgurant pulchro, aureo ardent
 Vellere : en ut gregibúsque candent !

Testésque valles, imáque montium
 Et Cambricorum jam reboantia
 Balatibus vel invidendis,

Grajugenûm Latiique Musis.
 Non unquam Hylactor perniciosior ciet
 Prædam quàm in Almis Cambriacis agris ;
 Néc alibi Actæonem odorâ

Purior evocat æther aurâ.
 Quantæ scatebræ fontium ubique ibi
 Surgunt in altum, sub juga montium
 Ebullientes, quæve blandùm
 Valle sub inferiore serpunt !

O quàm venusto Flora salit pede
 Per prata amoena & limpida fontibus !
 Qualésque lucus consecrantur
 Walliæ Hamadryadum choræis !
 Lymphæ ruentes rupibus arduis
 Cœlum salutant murmure pendulo,
 Semper coronatæ choræis
 Et Naidum Druidumque sacris.
 Fontes nec absunt, qui ob vim analepticam,
 Sacri vocantur : Sanctus ita audit &
 Fons Winnefredæ apud Papistas
 Doulia-latriculas stupendos.
 Sanè refrigerant balnea talia
 In Principatu plurima Walliæ ;
 At Winnefreda haud talis unquam
 Ulla fuit recolenda fonte,
 Nedum Papista, aut sancta vocanda, vel
 Ob castitatem (virginis esset id
 Innuptæ & omnis) vel patrata ob
 Mira, dolo malefuada Romæ.
 Porrum colebat sic Phariis agris
 Ægyptus olim : sic Naiadum sacras
 Paganus undas, ut Papistæ
 Lymphaticam Winefredam adorant.
 Quæ est ista moles blanda nec infrequens
 Quæ inserta campis Cambro-Britannicis,
 Miscetur astris ? ane turres
 Et Britonum tetigêre stellas ?
 Agnosco : celsis nubibus inferunt
 Castella sese & Cambra Palatia
 Splendentia & plusquam Carystos
 Quæve Caris monumenta struxit.

Sic nempe fulgent tecta Britannica
 In astra ducta, extructaque marmore
 Cedróve, faxóve invidendo
 Vel Zaphiro Phariæque Memphi.
 Divina rectrix Cœlituum chori
 Tu rursus undis Hymnisonis riga
 Jam corda anhela, Cambrum Olympum
 Quæ ardua scandere adhuc laborant.
 Quantum refulgent & domuum atria
 Et hortulorum floriferæ aræ!
 Et ambulacra horrore sacro
 Per nemorum quoque opaca lucent!
 Porrum, Nepenthes divinitus datum
 Mortalibus, sed casside Cambricâ
 Micabat olim instar Cometæ,
 Saxonibus fera fata spargens.
 Crinita, Porrum, stella Britannicis
 Campis refulsit triste quidem hostibus;
 Apollo sed velut per orbem,
 Tunc opifer nituit Britannis.
 Comata blandum sic Berecynthia
 Terris relucet; sic Ariadnæ erat
 Filum vel astrum; Ancile, Roma,
 Sic tibi, Palladiumve Athenis,
 Porrum ut Britannis: aut velut Hercules
 Græcisve Achilles; aut Solymis sacris
 Sampsonve Davidve, ut Britannis
 Davidicus nitet alter Heros.
 Davidis hæc lux clarius emicat
 Orbi quotannis, quàm ullius Ethnici
 Herois olim aut Christiani
 Ulla dies redit orbe sacro.

Ut Walliæ Heros magnanimus David
 Vitæ integer, sic indocilis pati
 Tyrannidem Romæ, hostiûmve,
 Ecclesiæ patriæque vindex.
 Hic Christi Athletes, nec minus imperi'
 Pugil Britanni, clarus Evangelii
 Et sanctitate absque aut fabellis
 Sive superstitione Romæ.
 Mendace fuco olim malè vestiit
 Romanus error David Episcopum,
 Tam intrinsicæ quàm extrinsicæ etsi is
 Sit fidei generosus ultor.
 Miranda David quæ edidit inclytus
 Præful Britannus, jam licet invidis
 Notis inusta delitescant,
 Vera tamen sine nube splendent.
 Porrum, latriâ quod Phariâ malè
 Fulgebat olim, jam capitis bene
 Sacrat aræ pectorisve
 Georgiferi potiore ritu.
 Porrum relucet Davidicum sinu
 Aulæ Britannæ, & Stella GEORGII
 Submittit astrum, luce saltem hâc,
 Et fociâ revirescit umbrâ.
 Iæna crucem & Scotia cùm æmulâ
 Vittâ virenti, consociant suam
 Sub principis porri vireto,
 Davidicam referente stirpem.
 Quales ab altâ stirpe Britannicâ
 Feruntur omni tempore furculi!
 Regalis haud tantùm propago,
 Subdita sed quoque digna proles.

Herbert,

Herbert, Camœnis nomine Symphonos,
 Fidelitati pectore sympathos,
 Cherburienſis ſive ſtirpis,
 Pembrokia Comitumve ſtellæ.

Roberts atque Manſel, Buckley, Vaughan, &
 Trevor & Hanmer cumque Salesbury,
 Stradlingque Conway, Kemys, Anwill,
 Morganius, Theleólque Moſton.

Bennet, beatâ œcumenicon notâ.

Davidis ortu eſt Daviſius nepos,

Wynne, atque Griffith, atque Pennant,

Lhuyd quoque Powel & Ellis, Humphreys.

Prife atque Parry, Lewis & Owen, &

Lloyd atque Geffreys, Pugh quoque, Williams,

Ex ſanguine antiquo Tudorque,

Cum reliquâ Britonumque ſtirpe.

Sabin, Cadogan, Morrisiusque Wynn,

Quaterna Cambri fulmina Marſpitris,

Origine hi proliſ Britannæ,

Teſſeron Angligenum Ducumque.

Thomas & Edwards, Pierce quoq; cumq; Ffoulks,

Jenkinsque, Jones, Hughs, miſtâque nomina ex

Anglis, Danis, Scotis, Hybernis,

Myriadum referenda in album.

At ſingularis gloria Cambriæ eſt,

Ullos rebelles vix habuiſſe, vel

Paucos Papiſtas, pauciores

Schiſmaticos, populivæ turbas.

Clero Britanno doctior haud micat,

Templiſve pulchris nulla frequentior

Quàm Cambria, hospitalitate

Nec Regio magis ulla culta eſt.

I, tende, Princeps, brachia regia
 Tuis Britannis ; suscipe supplices
 Te ad se vocantes, ut beentur
 Sole suo remeante GEORGIO.
 Euge Britanni ! tendite carbasa
 Vestri GEORGIUS usque favoribus ;
 Præbete proni corda digna
 Principe, Majoribûsque vestris.
 Eia, Britanni ! siquis inhospita
 Vel gessit unquam pectora principi aut
 Cambris egenis sive doctis,
 Omne piet Metanæa gazâ.
 Iô, triumphè ! en vertice jam minor
 Subsidet æther Principi ! en ardua
 Pulsâtque terrarum, polûmque
 Jam superat, nebulâsque calcat !
 Iô, ter Iô, fulgura gloriæ
 Inter coruscat GEORGIUS additus
 Augustus astris, quem Britanni
 Corde vehunt metuente frangi.
 Utcunque Cambri dotibus eminent
 Utcunque magnis laudibus emicant,
 At Wallia AUGUSTO GEORGIO
 Principe sat decoratur uno.
 Camœna tandem ex Walliæ Olympicis
 Præcurrat astris, Sponse Theanthropos,
 Ut te sequatur comparatum
 Hinnuleis Capreîsque sacris.

Cant. 8. 14.

Nuper de
 Trerabbar
 in Corn. Flinr.

Cecini, humillimèque obtuli,

MYLES DAVIES.

Striçturæ Pindaricæ

I N

*Conventus Symbolicos, seu Ædes Publicas
Computatorias, vulgo dictas,*

Mug - Houses,

(Quas Carminis gratiâ nominamus

Mug-Domus & Mug-Ædes)

*Ob suam in Regem, Patriamq; inconcussam
Fidelitatem, & in alios propagandam,
celeberrimas.*

LYRIC Flights

In Praise of the Clubs or Publick Houses of Loyal
SOCIETIES, vulgarly called,

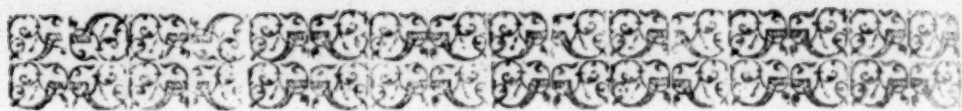
Mug - Houses,

Which for Clearness sake, in the *Latin*, are call'd
MUG-DOMUS or MUG-ÆDES,
Most Famous for their unshaken Loyalty to their
KING and COUNTRY, and for Propagating it a-
mong others.

With another ODE

To His GRACE the

Duke of Newcastle.



Lyrick Flights, &c.

O D E I.

W *Hat joyful Noise ! what pleasing Sound !
 What Midnight Accents pierce the Ear !
 What ecchoing Healths so loud rebound
 Thro' London's Streets, and cleave the passive Air ?*

*Do ardent Wishes pierce the Sky,
 For George that rules th' Imperial State ?
 Or whence proceeds this vigorous Cry,
 That can at once such thund'ring Joys create ?*

*I know, I know the Friendly Airs,
 I know th' United Britains Voice,
 Here each assembled Member shares,
 Here all wish Health to George, and all rejoice.*

*Whilst Pious Feasts to Joys incite,
 The Loyal Britains generous Souls,
 Thrice happy Gloom, thrice happy Night !
 Now George assumes the Day, now George controuls.*

*These Happy Times are sign'd by Fate,
 The Cretan Stone has mark'd this Age ;
 Britain's George alone be Great,
 The Gods Thy Cause maintain, the Gods for Thee engage.*

*Let Rebels cease with Honour's Blast,
 To raise the undeserving Train ;
 Nor let the spurious Line be plac'd
 To stain the Throne where Royal George shall reign.*



Stricturæ Pindaricæ, &c.

O D E I.

QUIS plausus altâ nocte refunditur
 Lætus per urbem? quæ reboat simul
 Salus propinata? an Georgio
 Jam benè vota volant ad astra?
 Ast unde Surgit murmur amabile?
 Queis vota fidis ædibus intonant?
 Agnosco amicos jam sonos &
 Georgiadum Sociata corda.
 Agnosco tandem festa tonitrua,
 Mug-ædium efflant corda fidelia,
 Dum jam Coronati Britannos
 Exhilarant pia festa Georgi?
 Ter fausta lux hæc, nox & amabilis,
 Signanda Cresso ac utraq; calculo,
 Primùm queis cinxit Georgium
 Brittanici diadema regni.
 Cessent Rebelles tollere honoribus
 Nunc immerentes, trudereq; in Thronum,
 Nothum, Britannum, sub tutelâ
 Hospitii referentis hostem.
 Cessent Rebelles, Georgio & obloqui
 Regi benigno; quem Superi foveant
 Tolluntque plausus conglobatis
 Mug-domuum super astra yasis.

*Let Rebels cease their Obloquy,
 When Heav'n our God-like King defends,
 When each true Briton mounts on high
 His Mug, and George's Praise to Heaven sends.*

*What tho' the mad and vulgar Throng
 Blaspheme and curse his Sacred Name;
 His Praise in every Mug-house rung,
 Shall reach the Stars, and fill the Trump of Fame.*

*Now let th' Aonian Nine drink here,
 Not with their Hands scoop Helicon;
 Let Loyal Mugs that Office share,
 Mugs dedicate to George's Praise, to George's Praise alone.*

*Blest Mug! what Name shall After-times
 Thee in soft moving Accents call,
 When treasur'd in Eternal Rhimes,
 They tell thy Worth in Lyrick Strains, in Strains admir'd by all?*

*The two-ear'd Jug, with Flaccus' Wine?
 Or Cups with choice Falernian Juice?
 Or from the Massicalian Vine,
 The Chalice fill'd, compare with your enobled Use?*

*Be sacred; or whatever Name
 You're call'd; whate'er your Substance be,
 Your Worth and Use create Esteem,
 Both Ancient Rome and Athens make you free.*

*Hail, Happy Mug, by Name and Use!
 Around from you Healths freely flow;
 Whilst all one gen'rous Wish diffuse,
 That Britain's George-like Kings may never Period know.*

*Hail, ye blest Mansions! Loyal Clubs!
 Where Native Flames can soften Hearts;
 Where each his Country's Love repeats,
 And Gifts to Loyal Poverty imparts.*

Frustra minatur turba Rebellium,
 Cui impleta fidis vascula militant
 Succis, levatisque dextris,
 Aethereo resonante plausu.
 Cessent Camoenæ Castalias manu
 Captare lymphas : quin potius Scyphis
 Utantur his, qui dedicantur
 Mug-domibus celebrare Georgium.
 O Mug beatum ! nomine quo voles
 Post hac vocari ? num celebris mero
 Flacci diota ? an jam monota ?
 Seu Cyathus ? patera ? anne crater ?
 Famosa vino an pocula Massico ? an
 Calix Falerno ? seu potius Scyphus ?
 Cratera ? vel carchesium ? seu
 Vasculum ? an amphora ? vasvè sacrum ?
 Quocunque mavis nomine dicier
 Quacunque fias materiâ, tibi
 Posthac Latinum jusque Græcum
 Roma vetus, referentq; Athenæ.
 Mug ergo felix nomine, sed magis
 Usu beatum, dum benè dexteræ, ex
 Te tot fideles jam propinant
 Angligenûm sua vota Regi.
 Ædes beatæ ! tecta fidelia !
 Quibus liquecunt pectora fortia
 In Regem amore, ac jam fideli
 Pauperiei sua dona promunt.
 Iô, ter Iô, dicite fortibus
 Pæana nervis Georgiades ; benè est !
 Victi Rebelles, jamque ferò
 Indociles sua fata plangunt

(6)

Io, thrice Io's beat the Air,
Let loyal Britons triumph now!
The Rebels vanquish'd, shun the War,
And curse their Fortunes with dejected Brow.

Io; let Healths and Io's join!
Health to the King's Victorious Arms!
The Loyal Wishes now combine,
Advanc'd in Mugs, and spread with Musick's Charms.

Let's say with one united Mind,
We'll go, we'll go where George commands;
Resolv'd (were Rome and Hell combin'd)
T' expel those Britain's Foes to distant Lands.

Long may Great George possess his Throne,
Long may the WALLIAN HERO shine,
In a blest Off-spring of his own,
Who born with Royal Blood, may grace th' Illustrious Line.

Long live the Noble and the Brave,
Whose Aid and Counsel guard the State;
Long let the Church her Freedom have,
And Britain's Laws remain as fix'd as Fate.

By M. D. Author of *Athene Britannica*.



O D E II.

Celeberrimo Duci Novo-Castri.

INtende Pelhamo, Uranie, tuo,
Bis terque nervos, donec in arduos
Divum sonores fuscitentur,
Astra quibus stupefacta fistant.

Fidelitatis quisquis imaginem
Delapsam ab Astris, appetit auream

Videre

Iò, Salutem, laurum & ab hostibus
Feramus omnes, Georgio, & Angliæ ;

Mug-ædibus latèque ovantes
Angligenæ sua Vota spargant.

Dicamus omnes, ibimus, ibimus
Quocunque nutus Regius imperat.

Dicant Sacramentum Britanni, ut
Papiferus reprimatur hostis.

Magnæque vivant usque Britannia
Rex atque Princeps Progenie in suâ
Longâ nepotum, Georgii &
Georgiadûm moderamen æquum.

Vivântque Regis semper & aulici
Statûs Ministri, atque Ecclesiæ Sacrae
Ordo ministratus perennet
Ad modulum regimenque Legum.

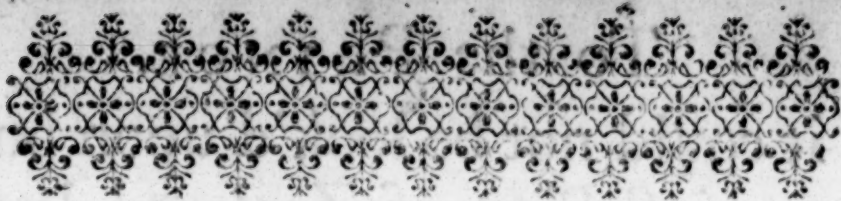
*Cecini, Humillimèque obtuli
Omnium rerum Indigentissimus Poeta,*

MYLES DAVIES, Autor *Athen. Britan.*

Videre mortales & inter,
Pelhamiam migret hospes aulam.
Fidelitatis vix imitabilis
Mortalitati, Dux Neo-Castrius
Exemplar orbi alluminat, quod
Britonides imitentur omnes,
Fidelitate in Georgium & Angliam
Præluceat Heros scilicet arduus
Fidis Britannis, qua genus jam
Nobilium superatur omne.

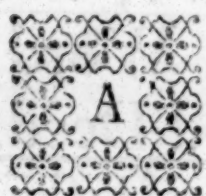
Ergo,

Ergo, insuètas Melpomene tuas
 Intende chordas, queis & in Angliam,
 Georgiúmque Pelhami canatur,
 Semper amor, generosus ultor.
 Semper beatis lætior auctibus,
 I, mactus esto! quàm procul attigit
 Plausus Britannos! quo fragore
 Ripa tonat Tamesis secunda!
 Cœlúmque quamquam nocte serenius
 Læto remugit murmure! garrula
 Perstrinxit en voces imago;
 Dux Neo-Castrius, Iô vivat!
 Nosque hujus urbis grandis ab aggere,
 Festi boatus reddimus igneos
 Aurâ sonanti; captat Echo,
 Georgius, Iô, age, Iô triumphet!
 Pelham, invidendum te fore Posteris
 Edico sidus: Nam facis ex joco
 Justa arma; tu Georgium perosi
 Brutigenûm haud patiens tumultûs.
 Tumultuosum civibus incolam
 Propellis Heros clavigeris novus:
 Et militante cive cives
 Quin animos sociâsque, Pelham.
 Iô, ter Iô, jam potioribus
 Pæana nervis ingemina; tibi
 Laurúsque victrices, Georgiôque
 Angligenûm propera triumphos!
 Pelhamus Heros, militiæ tuæ
 Pars magna, Georgi, Dux Neo-Castrius
 Feretur olim famâ & auro
 Posthabito coluisse Georgium.



TO HIS
ROYAL HIGHNESS,
GEORGE AUGUSTUS
PRINCE of WALES.

May it please your ROYAL HIGHNESS,

 S there have been too
many of the meaner
sort of People, as well
as of the higher Ranks, in these
Kingdoms, who have of late
made it their Business, with
uncommon and ever-amazing
Insolence, to affect to be
thought Disaffected to your
ROYAL FAMILY and our
happy Constitution; so I thought
a it

To the PRINCE.

it could not be look'd upon but as a just Piece of Zeal and laudable Ambition (of distinguishing one's self from the Disloyal) as well as Gratitude, Justice and Duty, for some, even of the same meaner Rank, to signalize their Fidelity to your ROYAL FAMILY, not only by Thought and Word, but also by some Act and Deed, that might convince late Posterity, that there were ever subsisting the Best and Prevailing REMNANT (God be ever prais'd for it) that never wou'd consent to bend their Knee to the *Popish* BAAL, nor to the Pretender-J D O L. Whence I thought it did not unbecome me,

To the PRINCE.

me, (tho' ever so mean and inconsiderable, yet as a faithful and grateful Subject) to pay and raise such Tribute of Loyalty and Gratitude as lay in my Power; which not extending it self further than a poor Portion of Scholarship, I ventur'd to erect this *small Monument*, of both Praise and Gratitude, to your ROYAL SELF, and FAMILY, under the Loyal Analogy your *Royal Name* and real *Heroism* has to that of the celebrated Patron of the *English* Dominions, St. GEORGE, whether really or poetically Heroical; especially as he is taken to be the Titular Genius or Tutelar HERO of the *Royal Order*

To the PRINCE.

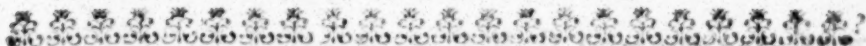
of the *Garter* ; and still more particularly as he is suppos'd to have overcome the *menacing Dragon of Slavery and Idolatry* ; which seem'd to revive, or make new Attempts here again in the late unnatural and self-inconsistent Rebellion against GOD and his Protestant Worship, as here establish'd by the *Britanick Constitution*, as well as against their Lawful and Rightful SOVEREIGN, your ROYAL FATHER, whom GOD long preserve to Rule over a willing and obedient People in these his Kingdoms of *Great Britain*. The Parallel and Application are as obvious as my poor Muse's Endeavours be Loyal and Zealous.

A R.



ARGUMENTUM.

*Dum Poeta, Indocilis nuperorum Rebellium Gygan-
tæam Insolentiam pati, post diuturnam taciturni-
tatem, aggreditur paulò audacius (in Extasi sci-
licet Poeticâ, ad cælum & stellas iter seu volatum
cum Musis arripiendo) Laudes Angliæ Præsidis
sacri GEORGII, ejusque Cognominis, præ-
sentioris modò Numinis, Regis nempe Angliæ,
GEORGII, Heroisque toto Parnasso, Olym-
poque dignissimi, à Musis, ob incapacem venam
se deferri demùm vel in terram relabi, Poeta sibi
videbatur vel certè verebatur.*



O D E.



EMPER supinus sternar in otio?
Semper sub umbrâ Lauriferâ cho-
ros

Spectabo doctos mutus, un-
quam

Nec socios adhibebo Cantus?

Ignava tandem ferre silentia

Dediscat ultrò Vatis adoream

Deses Lyra ambiens, inertes

Et referet studiosa chordas.†

Satio

Satis refedit pendula Barbitos
 Annosa in ulmo, dum fluitantibus
 Nervis meis, aures laceſſant
 Et toties aliena plectra.

Posthac per orbem, Castaleum Melos
 Et me juvabit spargere ; & infremet
 Ubique nostra murmura, olim
 Pindarico repetita filo.

Favete, Musæ ; non humilem paro
 Cantum, favete. Oh nunc liquidas secern
 Auras, Olores inter almos,
 Attonitæ novus ales æthræ !

Huc, Huc Sorores, Pegaseam orbitam
 Parate, mecumque æthereas plagas
 Lustrate ; fratres dum volantem
 Æolii moderantur axem.

Lustrate mecum stelliferas domos
 Oramque faustam & ter niveum Poli
 Sinum, expetito quem Gradiivi
 Cappadocis beat igne sydus.

Num vota dantur ? vectus in effedo
 Tranare nimbos jam videor ; comes
 Novena musa est : Oh tuus quàm
 Arduus est, Venusine, trames !

Benè est : recepto curriculum insolens
 Favet poetæ ; cumquè sororibus
 Insueta plaudit aura ; nubes
 Jam famulo didicere tergo

Rursus quadrigas, Bellerophon, tuas
 Pati. Liqueutes nimbivagus super
 Campos pererro; aurata, Musæ,
 Cappadocis vocat arcis aula.

Ast quò sorores? quò vehimur? rota
 Quod syrma præceps anguineum subit?
 Cavete: squameus doloso
 Nos chelidri trahit orbis igne.

Nostrinè cristâ hic flammivomâ minax
 Herois hydrus? jam trifidâ suum
 Præmunit irâ sydus, olim
 Qui pavidis dominatus arvis

Cessit, refusus Cappadoci Herculi.
 Quid bile mistum quid subitum ciet
 In ora risum vestra, Nymphæ?
 Anne rudis malè lingua ineptit?

Agnosco: vulgi non bene credulum
 Decepit error; buccinâ & intonans
 Fallace fama illusit aures:
 Ancipitis patet arte ludus

Famæ reclusâ: Garrula murmura
 Heroa nostrum non bene vestiunt
 Mendace Lernâ; non trifulci
 Gorgoneo redimitus auto

Squalet tyranni GEORGIUS: hinc procul
 Vulgus profanum. Quis malè fordidum
 Lernâ arenâ Heroa sacrum
 Herculeos locat inter hydros?

Non

Non has Echidnas cuspide **GEORGIUS**
 Victrice preffit ; squamea non lues
 Nec Lerna dextram Alcidis hujus
 Exuviis violavit atris.

Labor profanus, prælia inania,
 Mendaxque palma & viperii sacro
 De crine nexus hinc faceffant ;
 Perpetuoque premant figillo

Turbam loquacem aterna fientia :
 Difcatque tandem Cappadocis comas
 Ambire Martis laurum ovantes
 Implicitam meliore fronde .

Nam Lerna Ditis monftriferæ, truces
 Stygis furores atque Erebus nigris
 Squalens ceraflis, illius vel
 Fulmineâ meruere voce

Vinci : triumphos **GEORGIUS** hinc fuos,
 Veraciorem hinc legit adoream,
 Suum his tyrannis ille ovantem
 Squamigeris decoravit axem.

Sed quid moramur ? pergite præpetes
 Eurique Caurique. Obtulit at meis
 Quid fefe ocellis ? an Laconum
 Hic gemino micat igne fyfus ?

An hic fuperbit pondere Cyllarus
 Fratrum gemello ? Cappadoci duci
 Et fabulofa dat caballum
 Oebalium fine honore turba.

Quæ stella nobis, Mnemosynes genus,
Obversa fulget ? spicula dividit

Et quod propinqua sydus illinc ?
Cujus & hinc Hiacinthus arce

Herois ardet ? G E O R G I U S ætheris

Quâ parte regnat ? quæ meruit plaga
Illius ignes ter beatos
Elysiâ refovere zonâ ?

Musæ, pererrans quin properat rota
Ad expetiti liminis atria ?

Quid orbitam nostram retardat
Propositi haud memori catenâ ?

Sed quò volucrum lora jugalium
Torquebo Nymphæ ? num ad Nemees lares
Tendemus hospitis ? seu ad aulam
Pinniferi properabo Persei ?

An fortè Mayors illius aureum
Recepit astrum, quod socium suis
Asciscat armis numen ? oram an
Albionis placido igne lustrat ?

Pergamus : Anglis sydere præsidens
Semper relucet propitio ; illius
Britanna tellus nam tutelæ

Usque favens veneratur astrum

Nec cassâ nobis orbita in Anglicam
Volvetur oram : de meritâ plagâ

Nunquam recedit ; Nec relinquit
His Labaris benè fida Corda.

Illa refundens (& meritâ) suum
 In gente lumen G E O R G I U S, Angliam
 Defendit armatam nec unâ
 Luce, sed ingeminatam Olympo
 Splendoris omni: Proh! radiis micas
 Quantis refusus Albion, Albion,
 Coperta sacrâ luce stellæ
 Præsidis & tibi semper almae!
 Videtis? altas ut Periscellide
 Suras revincti, & stelliferâ togâ
 Proscincti, eant sacras ad arcès
 Atque Epulum geniale G E O R G I ?
 Benè auspicati, nec sine numine
 Tendunt: Statas & G E O R G I U S has dapes,
 Ancile & illud purpuratum
 Jam renovat sua sacra stella.
 At vos Rebelles cum profugi nova
 Vexilla G E O R G I I (gens malè pertinax)
 Sprevistis, & Britanno Olympo
 Papiscrum opposuistis Ossan;
 Aversa vobis stella, Britanniae
 Præsesque custosque enituit, male
 Vobis relictas tunc G E O R G I I arcès
 Tunc repetens properante gressu.
 Illac sequaces nos pariter gradus
 Veramus illuc, ut recolam fibrâ
 Gratâ, triumphos & trophæa
 Brittanidum repetita campis.

Et vos Sorores, vos memori mihi
 Præite cantu, dum bijuges ferant
 Noti quadrigam, & nos volentes
 Cappadoci revehant Gradivo,

Arces nitenti Brittanidûm super.
 Proh ! mole quantâ insurgere GEORGIUS
 Solebat in parmam ! illius quàm
 Et furia decuere vultum !

Hæc bella Martis : pulvere in altero
 At quàm decorum sydera GEORGIUM
 Videre quondam læta ! quàm eundem
 Angligenûm stupuere turres !

Virtute pectus cinctum Adamantinâ
 Spectate gentes : bella super fide
 Christoque gesta GEORGIUS quo
 Indomitus tulerit lacerto ;

Audite gentes : multiplices cati
 Artes Rebellis, GEORGIADÈM ducenti
 Flexere nunquam ; Syrte blandâ
 Seu liniat speciosus ora,

Sive illius stet vultus inhospitus
 Nimbis : Hyenæ blanditias, feri &
 Minas Rebellis, GEORGIUS scit
 Lumine conspicere irretorto.

*Certatur, GEORGI ne forent, hominumque
 Deumque*

*Jura soli, an nostris Erebus regnaret in oris.
 In Dominos servire juvat : Jus, fasque piumque*

Occidit, & cecam nil Purpura tardat Erynnim
 Quæ terris funesta lues ! O fœdera mundi.
 O Sceptra ! O Regum cognata potentia cælo !
 Quæ tantum insanas volvit dementia Gentes !
 Scilicet ut vestrâ sedeant cervice Papistæ,
 Ah miseri ! justos amor est avertere fasces.
 Fer, Deus O, Vires ! nec sit violabile Regum
 Numen, ut & tatus sacris honor excubet aris.
 Vicimus, O magnis tandem exaudita piorum
 Vota Deis. Nunc alma salus nunc secula curat
 Jupiter. Omnis Iô superum omnis honores
 Ara ferat : nulleque vacent à fronte corone.
 Cum fragor humano major scidit æthera vastum
 Et plausu superum & furiis ululantibus hosti.
 Anglia sorte tuâ, teque utere : GEORGIUS offert :
 Et Victoris in amplexu, gremioque bonorum
 Quæ superi exhibuere, sede ; GEORGIO QUE
 fruare.
 At sero est in amore dolor. Quem perdere tentat
 Ira nocens, expugnat amor, lucratur & hostem.
 Indue te spoliis, Amor, indue, Collige campum.
 Nexu libertatis amor trahit. Anglia forti
 Prompta manu, bellax Hibernia, Scotia pugnax
 GEORGIADUM jam agnovit Jus : voti-
 va sequuntur
 Signa : mine veteres possidere : sequantur amores.
 Quod si pectus habet bellatrix Insula, ferri
 Tantus amor, nec Sanguineum præcordia Numen
 Executiant, armis genus intractabile, ferro
 Occidui crimen commune refellere mundi,
 Euxinumque sequi, Auroramque reposcere furta,
 Bisto-

Bistonisque suum terris immittere Martem
 Quis vetet? adveniet, lustris volventibus, ætas
 (Sic fatis placitum accipio) Mavortia Bruti
 Cum Thracem armis subiget domus, Ionioque
 Anglia palantes agitabit in Æthere lunas.
 Affore præsentit Vates, cum Castris alter,
 Atque Epirotæ spirent in Britone Manes;
 Threiciæque super volitent Capitolia Romæ.
 Præcipe fata, tuasque, Brito, præsumito laudes:
 Raptoris subit amplexus Aurora Geloni
 In Lunæ thalamis, primoque incestat ab ortu
 Auspicia enata latis. Succarre GEORGE, &
 Pelle Oriente, omnique die, in noctemque relega
 Infames lunas. Tua nec Britannia desit.

Tumultuosum quid ciet æthera?
 Nimbos procellæ quæ subitos movent
 Quod imago cessit pristina? unde
 Subsiluit nova scena rerum?

Fugere musæ? curriculum quoque
 Nostrum procaces Æolides fugâ
 Traxere turpi? Ah quis poetæ
 Quis malè redditur immerenti

Ludus? protervæ siccine supplicem
 Musæ clientem præcipiti joco
 Datis? relapsuro an Camænæ
 Icarias tribuere pennas?

Ista loquebatur Phæbus mihi, & iste tumultus
 Eripuit, noster dixit quæ cetera Phæbus.

Vis.

*Visa Choro hac, Princeps, laudum seges ampla no-
veno;*

*Clementem Euterpe laudat, blandèquè severum
Melpomene, Sapientem Erato, Polyhymnia fortem,
Terpsicore Solertem, & Calliopæa venustum,
Uranie Justum memorat, Vigilemque Thalia,
Heroum in laudes Clio numerosa potentem.*

Now to Conclude, I shall make use of a more celebrated Poet's Native Style, according to my further design of representing Writers and Writings, in a Catoptrick View.

Let this suffice: Nor Thou Great Prince refuse
This humble Tribute of no vulgar Muse:
Who, tho' by Cares and Wants, and Age de-
prest,

Stems a wild Deluge with a dauntless Breast;
And dares to sing thy Praises, in a Clime,
Where Vice Triumphs, and Virtue is a Crime;
Where ev'n to draw the Picture of thy Mind,
Is Satyr on the most of human Kind:
Take it, while yet 'tis Praise; before my Rage
Unsafely just, break's loose on this bad Age;
So bad, that thou thy self hadst no Defence
From Vice, hadst thou not had great George's
Sence.

As I had, and own it again, an Ambition
of exempting my self from the Number of un-
thankful and disaffected People (who are not
much

much fewer in Number, however they may be in Power, ever since our brave present Bishop of *Ely* had the Courage as well as Occasion of using the same Words,) so, I hope, I have render'd it monumental and edifying as well as lasting, by this *Paper-Pyramid*, tho' ever so meanly perform'd or erected: So again, I would willingly persuade my self that your R O Y A L H I G H N E S S will not reject the *Widow's Mite*, nor render it a Poetick Dream, what Encouragement I seem'd to receive at my consulting the *Phæbean Oracle* of the Muses; where after a great many Struggles of Hope and Fear, *Accidere demum ad aures visa responsi Vox ejusmodi*:

Non tu Pectus inhospitum

Tentas, quisquis ades:

Nullum non recipit Sinus.

Discessi enim vero lætus à tripode; quamvis ab hostiis lautioribus seu Clitumni palcuis, vendicabat excusatio fortunæ modicæ; sed quoniam tamen involvere se Deus obscuris solet, suspecta continuò de Cortinæ involucro aliquo sententia fuit. Itaque *sinus* ille hospitalis & capax qui patet omnibus, & nullum non recipit, vereor, ut sit admissurus me, qui nullus sum. Sim nullus sanè: tamen si super *Inane* illud & *Vacuum* meum, ferri Spiritum senserim benevolentiae tuæ, *Eximie Princeps*, ex nihilo fiet aliquid. At quale futurum istuc sit, arbitrii tui est. Ad *Volatilia Cæli* non contendo;
Creatio-

Creationis tuæ beneficio modò numerer inter
Reptilia terræ, satis erit. In recognitione pec-
culii tui, seu volem, seu replem, numerabis,
opinor, in tuis, quod tuum est.

Be pleas'd to accept of these my well meaning
Labours, this *Inlaid* Paper Monument of Duty
and Zeal, and let the Pious Memory of that
dutiful Gratitude and zealous Loyalty, which
I am sure is sacred to you, not only plead the
Pardon of my many Faults, but gain me your
Protection, which is ambitiously sought by,

May it please your ROYAL HIGHNESS

Your ROYAL HIGHNESS'S

most faithful and

obedient Servant,

MYLES DAVIES,

Native of *Treerabbar*
in the County of
Flint, North Wales.



